

CURRENT ANECDOTES

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GLEANED FROM MANY GARNERS.

CONTINUATION OF PRIZE COMPETITION.

OUR ANIMAL NATURE. (223)

Rom. 8:7; Rom. 7:11-24.

In the wilds of Canada a hunter with a camera, instead of a gun, came to the mouth of a cave on a steep hillside. It promised by its appearance to make a splendid picture of nature in her tangled fastnesses. He secured what he sought, but with much difficulty. When in due time he developed the plate, it showed, deep in the shadow within the cave, a crouching panther ready to spring upon him. The camera gathered rays of light beyond his power of vision. It told a secret and a danger which he had not before known.

Now the rays of light which the human heart gathers concerning sin do not tell all the story. The word of God gives the true picture. That "plate" does not fail nor deceive. Man should accept without a question its statements about himself. Its account of the human heart is absolutely true.—Carlos Albert.

EVERY EYE SHALL SEE HIM. (224)

John 19:37; Rev. 6:16.

Tom Starr, a half breed Cherokee Indian, was one of the most daring and cunning desperadoes that ever ranged through the Indian Territory, and never could be captured. Much superstition existed in the minds of the people concerning him. It was said that when the officers were on his trail that a red bird would flit round his head and thus give him warning of his danger, and that at night when danger was nigh a huge deer would leap into his camp to give him timely warning. He was finally pardoned and lived a law abiding man until he died. Sitting one night beside a campfire with a number of white men, one of them asked him if he were not sorry for his deeds of blood. After thinking a moment, he replied:

"Yes, for one thing. I and my men had, as we supposed, killed all the members of a family that I hated. Then we set the house on fire and were on the point of leaving, when

a little child came toddling out of the burning building. I took the child up in my arms and walked up to the red flames and tossed it into the leaping fire. Just as I let go of him he looked into my face and smiled. Then I tried in vain to regain my hold of him; the next moment his voice rang in my ears. I sprang upon my horse, and as I dashed away into the darkness I could still see the child face smiling at me, and hear his voice ringing in my ears. I see him often at night when I try to sleep—that innocent face looking at me, and I hear his voice when I think I am alone."

The gigantic man rose to his feet, paced to and fro before the fire and then turning to us, said, while his face took on a wild and scared look, "I would give both these hands, if I could get rid of that face and that voice."

"They shall see Him," and that will be a part of hell to those who in this life reject Him. No darkness can hide Him from their vision.—Joseph K. Griffis.

REMORSE. (225)

Gal. 6:7; Rom. 14:12; Prov. 29:1.

John Randolph, of Roanoke, Va., statesman and orator, was in many ways a great man. He was a master of English, brilliant, sarcastic, witty, so much so that he was called the school master of congress. When he was a child his mother carefully taught him the creed, Lord's prayer, ten commandments, and many other parts of God's word. When he became a man he set at naught those teachings and became a deist. He procured a large library of infidel books and for many years argued against and denounced Christianity, but later confessed with heart breaking sobs and bitter tears, that with all his arrogance and insolence he had never been able to get away entirely from his mother's teaching. It is said that, when he came to his death bed, a gaunt old man, old before his time, worn out by misery, shrivelled and haggard, sitting up in bed, with blanket wrapped around him,

head and all, and with hat on top, unutterable despair in his eyes, with pinched lips and squeaking voice, he uttered:

"Let me see it. Get a dictionary. Find it. I must see it—the word Remorse." A dictionary could not be found.

"Write it. I must see it," he almost shrieked. The word was written on his card under his name. "Write it again above," he shouted. It was done. He took the card and read with despair and anguish

REMORSE
John Randolph,
Roanoke, Va.

REMORSE

With horror in his face and the card in his hand, he breathed his last.—G. H. Wilkinson.

TODAY, IF YE WILL HEAR. (226)

Ps. 95: 7; Joel 2: 31.

There lay at anchor, the day before the St. Pierre disaster, says the Outlook, the Italian barque Orsolina, Captain Marino Leboffe, loading with sugar for Havre. Alarmed by the threatening appearance of the volcano, Captain Leboffe went to the shippers and said to them that he did not regard that roadstead as a safe place to be, and that he had decided to stop loading and sail for Havre.

"But," objected the shippers, "you can't go yet; you haven't got half your cargo aboard."

"That doesn't make any difference," replied the captain; "I'd rather sail with half a cargo than run such a risk as a man must run here."

The shippers assured him that Mont Pelee was not dangerous.

"I don't know anything about Mont Pelee," said Captain Leboffe, "but if Vesuvius were looking as your volcano looks this morning, I'd get out of Naples, and I'm going to get out of here."

The shippers then became angry and told him that if he sailed he would be arrested as soon as he reached Havre.

He bade them goodbye and left them. The shippers then sent two customs officers to the barque, with instructions to stay on board and prevent her from leaving.

When the sails were loosed, and the crew began to heave up the anchor, the customs officers hailed a passing boat and went ashore, threatening the captain with all the penalties of the law.

Twenty-four hours later the shippers and the customs officers lay dead in the ruins of St. Pierre, and the barque Orsolina was far at sea, on her way to France.

Note.—We have had so many inquiries as to the correctness of a statement about blasphemous rites, crucifying a pig, etc., previous to the disaster, that we answer in general. The statement was from the Christian Herald, and was sent them by a correspondent in Scotland, who clipped it from a St. Pierre letter.

ONLY NEEDY ONES MAY ENTER.

Luke 5: 32; 19: 10. (227)

A well-known manufacturer in the city of London heard that one of his workmen had

been taken to the hospital, seriously sick. Kindly interest prompted him to go and visit him, and inquire as to his condition.

On arriving at the hospital, however, he was told that it was not visiting day and that the doctors were then engaged in going round the wards, and that he could not be admitted.

Disappointed, he turned away. As he was wending his way homewards through the crowded streets, he was knocked down by a passing van and seriously injured. A crowd quickly gathered and a messenger was dispatched in haste to the nearest ambulance depot for a stretcher and the injured man was borne to the very hospital to which only a short time before he was denied admission.

His reception now, however, was of a very different sort. No question was raised as to his admission; a bed in the accident ward was at once prepared for him, while a surgeon attended to his injuries.

If a man seeks to be admitted within the portals of divine favor as a respectable, religiously inclined person, he must expect to be sent empty handed away. But never has one, realizing his need, been turned from mercy's gate.—H. P. Barker.

UNKNOWN PARENTAGE. (228)

Romans 5: 6.

When I was a child of about two years of age my father's homestead was in the state of Texas, just across the Red River from the Indian Territory. A band of Indians attacked the settlement and killed or captured all of the inhabitants. Mother and I were alone in our house when the Indians rode up and demanded admission, which was answered by mother poking a rifle between the logs and killing one and mortally wounding another. Then they got the ax from the wood pile and broke the door in. I had run round in front of mother, so I have been told, and the Indian with the ax raised it to strike me. Mother saw the blow about to be made and stooped down to snatch me away. As she bent over me the ax descended upon her head, and mother was left dead in her own blood. I was carried away by them and adopted into the family of the war chief, in which I grew up without knowledge of my white parentage until captured with the Indians by Gen. Custer. Mother in her great love gave her life that her helpless child might live a few days or years; but Jesus Christ received the blow of sin on Calvary that you might live forever, and he reveals the true parentage of the Father to us.

ABLE TO SAVE FROM DEATH. (229)

Rom. 1: 16; Heb. 7: 25; 2 Tim. 2: 24-26.

Some years ago a party of friends were enjoying a picnic on the chalk hills of Essex. Near by was a steep hill at the foot of which was a deep chasm. The party were warned not to run down the hill because of the danger of sliding down the slippery hillside and over the precipice. Despite the warning a young man eventually was seen running down the hill. All looked with horror as they, utterly unable to assist, saw him being carried by the impetus of his weight and motion

faster and faster down and down, unable to stop. They looked for the inevitable and expected to see him go headlong into the chasm. Near the chasm he fell and by what seemed a miracle he caught his foot against a tuft of grass and was thus saved from an awful death. So it is that oftentimes, we feel that despite entreaty and warning, prayers and tears, we can only look upon the sinner and see him going headlong to destruction, when some unexpected circumstance is utilized by the Holy Spirit to effect the salvation of those for whom we despaired.

What the Pentecost and its preaching seemed to fail to accomplish in Paul, was wrought by the light and the voice from heaven on the way to Damascus.

This is really "God bearing them witness with signs and wonders," etc. Heb. 2:4. Proving that the Gospel is the power of God unto salvation; that He is able to save unto the uttermost, plucking them even as brands from the fire.—W. Bullock.

MY GOD MUST HAVE THE BEST. (230)

Mal. 3:8.

A lady missionary, visiting the home of a heathen woman in India, noticed that she was singularly unresponsive to the Gospel invitations. Her attention was attracted to a cradle in the room, in which she found two babes. She asked the mother if she were not very happy in having two such beautiful children. "I am not happy," she said. "My God is angry with me. One of my babes is blind; and I fear, if I do not do something to appease my God, he will send something worse upon me." The missionary tried to point her to the true God, but made little impression. Returning some weeks later, she went to the cradle and found only one babe in it, and that the blind one. Inquiring, she learned that the wretched mother had cast the other into the Ganges river to appease the wrath of her angry God. "If you must do such a dreadful thing," she asked, "why did you not throw the blind one in?" And the mother said, "My god must have the best!" Surely the Christian's God ought to have the best!

NOT FAR FROM THE KINGDOM. (231)

A Hindu reformer cuttingly says, "Our religion seems to have its roots in our stomachs." But by and by the new and purer doctrine will be believed in India, and instead of innumerable Pharisaic injunctions as to food, cup and platter, the motto for Hindustan, as for the world, shall be, "Blessed are the pure in heart."—Denning's, Mosaics from India (Revell).

Once a Brahman, the greatest lawyer in India, stood up before an audience and told them, in a beautiful English oration, that it was madness to shut their eyes to the fact that the religion which had conquered Rome and all the western world had come to India. They must face the new religion, and deal with it honestly and frankly. "And who," he added, "would not wish to deal with it honestly and frankly in the presence of its Founder, the peerless Christ?"

CERTAINTY OF SIN BEING FOUND OUT. (232)

Num. 32:23; 1 Cor. 4:5.

A little over a century ago, when pirates roamed over the seas between the southern states and the Spanish main, the brig "Nancy" was pursued by the British ship of war "Sparrow." She was suspected of being engaged in illicit trade and piracy, but when captured not a scrap of incriminating evidence could be found among her papers. It was thought that she would have to be released, but the question was referred to the authorities at Kingston, Jamaica, into which port she was brought.

Meanwhile another vessel, a tender of the British frigate "Abergavenny," had been cruising in the same waters. One day, off the coast of Hayti, the officer in charge noticed a dead bullock in the water, surrounded by sharks. He gave orders for the bullock to be towed alongside the boat, and by this means the men succeeded in catching one of the sharks. It proved to be an unusually large one, and when opened, a parcel of papers, tied round with string, was discovered in its stomach.

These papers (which are still to be seen in the Institute Museum of Jamaica) were found to relate to the doings of a ship called the "Nancy," and thinking that they might serve a useful purpose, the officer preserved them till he reached Kingston, which was his next port of call, arriving there just as the case of the "Nancy" came before the courts.

The consternation of the "Nancy's" captain and crew may be imagined, when, jubilant at the prospect of release, they were suddenly confronted by indisputable evidence of their misdeeds, in the papers which they had thrown overboard when pursued by the warship, and which they fancied were buried in the depths of the sea!

Not less will be the consternation of those whose sins, committed long ago, and clean forgotten, as well as sins concealed and too well remembered find them out and confront them!—H. P. Barker.

BOOK ON HEAVEN. (233)

Heb. 11:16; Luke 12:34.

A crime was found out recently in a strange way. The suspected man had run away, but a public library ticket was discovered in his room. Going to the library with it, the detectives found that the man had been reading books on South America. They telegraphed the police at New Orleans, and the man was arrested stepping on board a steamer for a South American port. People study up the countries to which they expect to go. Our reading ought to show a heavenward tendency of our minds.

NOT ASHAMED. (234)

Rom. 1:16; 2 Cor. 9:8; Phil. 4:13.

The daughter of an English nobleman had embraced the truth as it is in Jesus. Her father, an unbeliever, was almost distracted at the event, and by threats, by temptations to extravagance in dress, by reading, by travel

in foreign countries and to places of fashionable resort, sought to divert her mind from spiritual things. Failing in these, he resolved upon a final and desperate experiment, by which his end should be gained or his daughter's prospects in this life ruined. He invited a large number of the nobility to his house and arranged that, during the festivities, the daughters of different noblemen should entertain with singing and music. At the call of the company the various ladies performed their parts with great applause. At length the crisis came and the name of the young Christian lady was announced. In a moment all were in silent suspense, eager to see what might follow. Without hesitation the young lady arose and with a calm and dignified composure took her place at the instrument. After a moment spent in silent prayer, she ran her fingers along the keys and then with sweetness and solemnity sang with piano accompaniment, the solemn words:

"No room for mirth or trifling here
 "For worldly hope or worldly fear
 "If now the Judge is at the door
 "And all mankind must stand before
 "The inexorable throne.

"Nothing is worth a thought beneath
 "But how I may escape the death
 "That never, never dies;
 "How make my own election sure
 "And, when I fall on earth, secure
 "A mansion in the skies."

The minstrel ceased; Christianity was triumphant; the daughter was saved. The father wept aloud for the salvation of his soul and being converted, consecrated his wealth to the cause of Christ.—Dodsworth.

COMFORT OF SECURITY. (235)

Hebrews 6: 18, 19.

Two men were upon a roof shoveling off snow. The roof, though somewhat flat was glazed with ice, so that their position was naturally one of danger. Against this danger two ropes had been provided; each firmly fastened on the other slope of the roof and thrown over the peak to the men. But one man for some reason neglected to fasten his rope about his person. Risking all upon his own care in choosing the places whereon to step.

I watched the men at work. One seemed quite free from fear. The altitude of the building, the slippery roof and the brick walk below were without terror for him. Should his own foot slip he could depend upon the rope and the anchor behind the roof. He shoveled, talked, laughed and sang. His countenance was upward—lifted by a sense of security.

But with his companion things were not so. Once a large piece of frozen snow slipped with a scraping noise and fell with a crash. His face blanched. He startled, clutched at something for an anchor and looked wistfully at his unused rope. Repeatedly as he worked his eyes would measure the distance to the sidewalk. Undoubtedly as often he felt within the crush of the cruel brick below. It was evident that the possibility of the fall made

his work a thing of anxiety, evil foreboding, fear. And "fear hath torment." A thing wholly without comfort, laughter or song.

How different was the "life within" of these two men, working side by side and exposed to the same danger, but for the rope! How different were its outer possibilities!—but for the rope. "We — have a strong — etc."

FACE TOWARD CHRIST. (236)

John 8: 12.

In a Kansas town, a student on his way to evening services, noticed as he approached the electric street light that he could walk with safety over a poor sidewalk as long as the light was in front of him, but as soon as the arc light was passed, his own shadow, which grew rapidly as he advanced, hid the holes in the walk before him. To keep Christ ever before us, as our goal, "a light to lighten the Gentiles," we can see the dangerous places in life's pathway. To put Christ behind us, means that we will see nothing so noticeable as our own reflection and with this shadow of self going before us, we will be sure to stumble into some of the pitfalls in our path.—C. N. Swihart.

GOD'S CARE. (237)

Mal. 3: 17; Jer. 1: 19.

During the summer of 1893 occurred the great Knox fire in Washington. The household effects and valuables of many of Washington's citizens had been stored in the Knox warehouse. The fire, which began on the first floor, took everything before it. It burned through floor after floor, until it broke at last from the towering roof. The water which the firemen poured into the flames seemed like added fuel. Soon the massive walls fell with a mighty crash. The fire raged fiercely for some time and then left a smouldering heap of ruins. After the danger was passed a large staff of men began work removing the debris. Large beams had been snapped as though they were but mere splints. Everything in the building seemed to be crushed. Load after load of the debris had been hauled away, when, underneath it all, "protected by a beam which lay aslant, was found a delicate little cut glass vase, its crystal beauty untarnished by the smoke, unmarred by the crash, as perfect as when it left the skillful hand of the artist who made it."

What a beautiful picture of God's care for His people. Amid the crash of worlds and the decay of matter He will guard those who have their foreheads marked, and they shall be His when He comes to make up His jewels and will spare them as a man spares his own son.—A. A. Benfield.

UNCERTAINTY OF DEATH BED CONVERSIONS. (238)

Jer. 8: 20.

A lady well advanced in years was taken seriously ill. Upon the bed of affliction she made a profession of faith in Christ and promised that if God would spare her life that she would live for Him. She recovered and when

reminded of her promise and urged to unite with the church and take her place among the people of God, she refused. Some months afterward she was again taken ill, life was despaired of and the same promise was made. After months of suffering she was again able to go about amongst her friends, but still refused to come into the church and thereby make a public profession of Christ. Twice the promise had been made and there was no change in the life lived. The third illness came and with it, the same confession, the same promise, but death came instead of recovery this time. Where will that soul spend eternity? Twice she refused to come out from the world and profess Christ, even though she had so promised. Twice her repentance seemed sincere, but when spared it was not to lead the new life she had promised. Certainly, as Guthrie says: "Dark clouds obscure such a close of life."—J. P. Anderson.

"THEN CERTAINLY FOR ME." (239)

John 7:17; John 1:12; John 3:16.

A Jewess took it into her head she would like to go to a Methodist revival meeting just to see what it was like. Her husband tried to dissuade her, but she persisted. She went and listened, and as she listened there was a quiet voice which seemed to be whispering in her heart all the time, "What if Jesus is the Christ?" She went again, and again the same query was running through her mind, "What if Jesus is the Christ?" "I'll search into it at any rate," she thought, and she returned to her husband, and said, "You must get me a New Testament. I want to see what it is like." "Nonsense," he said, "the Methodists will make you mad." However, to please her, he sent across to a Methodist's house with the inquiry, "Will you be kind enough to lend me a New Testament?" Most gladly was it lent. The Jewess seized it, rushed up stairs and throwing it down, exclaimed, "Oh, Thou Father of Abraham, Father of Isaac, Father of Jacob, God of my father and mother, show me the truth." She opened the Book and read the words in Romans 1:16, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek." She sprang to her feet at the words "to the Jew first," exclaiming, "Then certainly for me and I accept Him."

Is there any one of you wanting to find the truth; do like this Jewess did; she willed to know His will, and soon discovered it.

LIKE THE PALM TREE. (240)

John 4:13, 14.

The Arabs have a saying about the palm tree that it grows with its feet in the salt water and its head in the sunlight.

In these oases where the palm trees grow the water is unfit for drinking, so the natives tap the trees and get the sweet juice to drink. Now, the palm tree, although surrounded by so much of slime and filth, through the magic of its inner life transforms those elements in

which it grows so that they contribute to its growth and strength and fruit bearing.

So the Christian must often stand with his feet surrounded by the sin and bitterness of this world, and on his head may beat down the fierce heat of temptation; but if he have within him the laboratory of a new life through Jesus Christ he will grow and grow strong in spite of circumstances.

I MAY CHANGE, BUT— (241)

Acts 1:8; Matt. 10:32; John 15:27.

A Salvation Army lad was very fond of one of their choruses which ran,

"Yesterday, today, forever Jesus is the same, I may change, but Jesus never, glory to His name."

One day the lad found that the end of his tongue was sore, and, as it did not get better, a doctor was consulted. The doctor said he thought a cancer was growing on the tongue. At a later examination the doctor was sure that the trouble was caused by a cancer and the lad was told that the tongue must be cut out at once. At the appointed time the lad came to have the operation performed. When all was ready the doctor said, "My boy if you wish to say anything, say it now, for you will never speak again."

The lad said, "Doctor, yesterday, today, forever Jesus is the same. I may change, but Jesus never, glory to His name."

The tongue was amputated and when the lad recovered from the effects of the drugs, he motioned for a paper and pencil and wrote:

"Yesterday, today, forever Jesus is the same, I may change, but Jesus never, glory to His name."

My brother, you sing, "Oh! for a thousand tongues to sing my great Redeemer's praise," and yet you do not use the one tongue God has given you.—W. H. Garfield.

HELEN KELLAR'S TEACHER. (242)

Daniel 12:3.

One of the great wonders of the present day has been the marvelous manner in which Helen Kellar, the blind-deaf girl, has been rendered able to take her place in classes in Radcliffe College at Harvard University and to win a distinguished place for scholarship. This has been possible only through the faithful ministrations of her teacher, Miss Sullivan. The latter found her as a little girl utterly unable to comprehend the life about her and only able to make the crudest communications by signs to her family. The teacher by patient persistence, using all sorts of objects, with infinite pains, taught the little girl the sign language by touch and when once communication with the outside world was thus established, education proceeded steadily, until now Miss Kellar can even speak and write most readable magazine articles. What a reward that teacher now has in her pupil. So the patient personal worker for Jesus has his reward, when he brings a soul out of the darkness of sin into touch with the realities of the Kingdom of Heaven.—Howard Wayne Smith.

A MEDICINE THAT CURES. (243)

Neh. 8: 10.

Once a French nobleman came to a Christian physician in London and said: "Sir, I don't know what is the matter with me. I am subject to the most terrible depression, my life is a perfect burden to me, and I cannot sleep at night." The doctor examined him and found there was nothing wrong with his organs. The Bible was lying on his table, and he opened it to the fifty-third chapter of Isaiah, and said to the French nobleman, "The only prescription that you need is this, 'Surely He hath borne our griefs and carried our sorrows, for He was wounded for our transgressions, He was bruised for our iniquities, the chastisement that procures our peace was upon Him, and with His stripes we are healed.' That is the healing that you need, sir." "I don't believe in that," said the French nobleman, "I don't believe in the Bible." "You will never get healing on earth until you know that healing," said the doctor. The result was that in a short time after that the nobleman was a humble believer in the Saviour and the joy of the Lord was flowing through his heart. Many a man goes to a doctor and the doctor does not know what is the matter with him and gives medicine after medicine. The medicine men need is to have their consciences cleansed by the blood of Jesus. A great many people who are in the hands of the doctors today would get perfectly well if they only had the joy of salvation in their hearts. There is nothing so good either for soul or body as the joy of the Lord.—Rev. G. C. Grubb.

ECLIPSED CHRISTIANS. (244)

1 Thess. 5: 5; Phil. 2: 15.

The eclipse of the moon, with which this continent was favored on the evening of October 16, was a very impressive sight. The night was perfect and never did the moon appear more majestic than as she rode in matchless splendor through the cloudless sky. All at once her brightness dimmed, her face became smoky, as it were, and soon a darkness appeared on one side and slowly spread, until the whole face was covered and the moon wrapped in obscurity. To me all this was no mystery. The cause of it all was plain. The moon shines not from a light of her own, but from one reflected from the sun. When the dimness appeared on the face of the moon it was caused by the approaching shadow of the earth, and the blackness, which enveloped the moon, was simply the earth's shadow falling upon it. I thought, "How much the Christian resembles the moon. He, too, shines, not from his own light, but one reflected from Christ, the Light of the World. But alas! Sometimes the earth's shadow falls on him, and his reflection grows dim, then the darkness appears, and creeps over him until he who was once a bright and shining light has ceased to shine, because the world has come between him and the Sun of Righteousness."—J. C. Wilson.

A READY ANSWER. (245)

Matt. 10: 19.

A young lassie, in the days of the persecution of the Covenanters in Scotland, one Sabbath morning was on her way over the hills to the conventicle, when she was met by a company of the dragoons who were hunting the Lord's people all over the land. "Halt!" shouts the captain of the horsemen; "and pray, Miss, where be you bound for this morning?"

The promise of the Master for crises such as this flashed into her mind with a strange calm. "It shall be given you at that hour when you ought to answer," and she put up, in that petitioning which outstrips the lightning, a prayer that the Holy Spirit would fulfill to her then that gracious promise.

"I am going," said the wit-given Covenanter lass, "to my Father's house. My Elder Brother has died, and his will is to be read today, and I have an interest in it."

The captain, with a laugh, rejoined: "Well, go your way, and I hope you will have found a rich legacy left to you."

"Thank you, sir; and I'm sure I will."

Clatter went the dragoons down the valley, and the brave Christian girl that day in the conventicle did find a rich legacy in blessing to her soul from the present Lord, her crucified Elder Brother and Saviour.—Christian Scotsman.

AN OLD SHEPHERD'S PRAYER. (246)

Matt. 6: 13.

O God, our souls are just as dry as the heather; oor herts are as hard as the granite stane; but Thou that gi'est the draps o' dew to the heather, gi'e us the drappin's o' Thy grace this day, and let Thy ain love licht upon oor hard herts like the birdie sittin' on the rock yonner; an' fill the souls o' Thy fowk this day wi' peace and joy till they're rinnin' o'er like the water-spout on the brae. Lord, it'll be nae loss to Thee, an' it'll be a gran' bargain for us, an' we'll mind Thee on't a'eternity. Amen.—Selected.

FAITHFUL UNTO DEATH. (247)

Rev. 2: 10.

Eleven Prussian officers who had been guilty of fighting for their country were ordered to death by the first Napoleon. The order was carried out at the ancient fortress of Wesel. "The gallant young patriots embraced each other, commended their souls to God, gave a cheer for their king, drew themselves up in line and, looking the Frenchmen square in the face, called out the word of command, "Fire!"

It was a horrible butchery. But one yet stood erect. He was a youngster of twenty, who had been wounded only in the arm. In the midst of his slaughtered comrades he stood, patiently awaiting the second volley. The executioners glanced at their commanding officer, pointed to their discharged barrels, and hoped that this young Prussian might be pardoned.

The youngster recognized the movement in his favor, but checked it at once. "No par-

don!" he cried. "Aim better, my men! Here is my heart! It's beating for my king!"

Many soldiers of Jesus Christ have met death with equal alacrity and steadfastness.—Poultney Bigelow.

REDEEMING THE TIME. (248)

Eph. 5: 15; Prov. 27: 1; 2 Tim. 6: 2.

To redeem, signifies, "to buy back." To redeem the time, means to grasp and utilize the moment upon which hangs a human life, or an eternal destiny. I once valued seconds more than years. Seated upon the hurricane deck of the "Henry Morrison," en route from Boothbay to Gardiner (Maine), my six year old boy stole from my side, while I was reading, and was leaning over the gangway chain. I started forward, but too late, losing his balance he fell into the water, passing under the paddle wheel. My agonizing cry was, "Oh! God save my boy." The captain heard the alarm and signaled to reverse the engine. Before the steamer stopped "Willie" was two hundred yards astern, borne on the rapidly flowing river. While running back we passed a fishing crew at a wharf. A cry for help rang out from the steamer. Having slowed down we dropped a boat from the davits, two sailors and myself leaping aboard. The two men rowed vigorously, but were retarded by breaking a rowlock. Looking up I saw a fisherman pulling his dory straight for my child. What a moment of suspense; his rescuer so near, yet expecting every second to see my boy sink beyond his reach. What a sense of relief as my first-born was placed in my arms! But the awful crisis is yet to come. His flesh is discolored, his eyes are fixed, and his teeth are set. On board the steamer desperate measures are used for his resuscitation. What an agony of waiting! "He will never breathe again," I was saying, in my despair, when there was a slight movement of his frame, a gasp and a scream, and my "sorrow was turned into joy."

By redeeming the time he was saved. In the history of every soul there are supreme moments which must be redeemed or we shall never have the "life more abundant."

A LITTLE PRODIGAL.

St. Luke 15: 22. (249)

I had occasion to chastise my little (three-year-old) daughter sometime ago, for an act of disobedience. She said, "Papa, I don't want to stay here any longer. I want to go to another house; will you give me my Sunday clothes." I packed up a little bundle of clothes for her, and away she went with her bundle. I didn't let her wander out of my sight. She walked up the street a little way, looked around for awhile. Her bundle was getting too heavy and was beginning to weigh her down, the rain was beginning to fall. She looked towards home and then she returned as fast as she could, crying as she came. "Papa," she said, "Can I come home again?" "Yes, my darling," feeling at the same time the tears rolling down my face. "I am glad to have you." So the Prodigal never gets from under the great sympathetic eye of God. The Father is waiting for his return, that He may welcome him home.

THE LIVING GLORIOUS KING. (250)

Heb. 1: 3, 4; 4: 16; Phil. 2: 9-11; Rev. 1: 5, 6; 1: 13-18.

The great Charlemagne died at Aix le Chapelle on the 28th of January, 814 A. D. He was buried in the great church he had built. His remains were placed in the crypt beneath the dome, seated as in life in a great marble chair, ornamented with gold, clad in his royal garb, with his crown upon his head; his sceptre in his hand, his famous sword "Joyeuse" girded to his side, his pilgrim's pouch hanging to his girdle and on his knees a copy of the Gospels.

How vain these honors in the chancel of death, and how unsuited the royal trappings to the corruption they embrace!

NONE BUT CHRIST (OR JESUS ONLY.) (251)

John 6: 67-69; Colossians 3: 1, 2.

Danneker, the German sculptor, after spending eight years on a face of Christ, was asked to work on a statue of Venus. He replied: "After gazing so long on the face of Christ, think you that I can turn my attention to a heathen goddess?"

Venus had no charms after the vision of Christ. Neither have the gods of this world aught to satisfy the soul of him who, by gazing upon the face of the Saviour, has learned to love Him.

The only answer that can be given to their entreaties is the question and confession of Peter. "Lord, to whom shall we go? Thou hast the words of eternal life and we believe and are sure that Thou art that Christ, the Son of the living God."—W. Bullock.

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WINDOWS FOR SERMONS.

REV. LOUIS ALBERT BANKS, D. D.

THE FASCINATION OF EVIL. (252)

Ps. 4: 4; Jas. 1: 14; 2 Pet. 1: 4; Heb. 2: 3.

A singular accident occurred not long ago in California. Two men went out to inspect an outcropping of coal in a mountain canyon. They had been working for some time, at some distance apart, when one of them noticed a break in the ledge of earth overhanging the place where they stood. He knew that in a few moments an avalanche of soil would fall, and shouted to his comrade to run for his life. Supposing his warning would be heeded, he jumped to a place of safety, but on looking back he saw, to his horror, that the man had not moved, but stood gazing intently at something on the side of the hill. Presently, as he had foreseen, the ledge fell, burying his friend under it. He worked with might and main to dig him out, and eventually succeeded, but found him unconscious from pain and suffocation. Medical assistance was procured, and the man came to himself, but was seriously injured. He explained his failure to move when he heard his comrade's warning, by the fact that a large rattlesnake had thrust his head out from a crevice in the rock immediately in front of him, and the gaze of the reptile had hypnotized him, so that he could not move. He knew his danger, but was like one paralyzed under the spell of the snake's eyes. It seems marvelous that the snake should have such power as to hold a man powerless in the presence of such imminent peril, but it is still more astonishing that sinful fascination should hold so many men and women powerless when their immortal souls are in danger, and prevent them from making good their escape.

ACCUSTOMED TO BONDAGE. (253)

Gal. 4: 9; 5: 1; Heb. 2: 15; Rom. 7: 6.

A throng of people about the Grand Central station in New York City were interested and amused one day at the curious conduct of a man who had just arrived by one of the trains. He peered cautiously from the door, and, with a terrified look, turned back into the waiting room. There he shrank into a corner, trembling from head to foot. Presently he gained courage, and again ventured to the door, but again retreated. After several more attempts, he finally stepped to the sidewalk, and slinking close to the buildings, afraid to meet any one, he finally reached a restaurant where an old friend welcomed him and took him into an inner room. The man was a prisoner from Sing Sing, who had been pardoned by the governor after serving for more than twenty years. When the good news reached him in his cell, he fainted. Afterwards, he shrank from going out of the prison, and actually remained three days, before he could summon courage to leave his retreat and enter the busy world again, after his long absence. After he came to New York, where he stopped at the house of a friend, he asked to have the door of his bedroom locked on the outside at night, otherwise he could not sleep. No doubt when he

was first imprisoned, there was no blessing he craved so much as liberty. Now, though he has it, he cannot enjoy it. So much do the habits of life change our character. There is a serious message in this story for those who hope to enter heaven when they die, but who are now living in sin, and so depriving themselves of the capacity to enjoy in heaven, even if they were to be admitted there.

THROWING OUT BALLAST. (254)

Heb. 12: 1; Matt. 19: 21.

A few years ago a noted aeronaut was giving a balloon display upon the Chicago lake front. On the east of him lay Lake Michigan, on the west a row of tall buildings. The wind blew over-lake straight from the east and was unusually strong. At last the moment of departure came, the anchorage was detached, and away the airship sped, not straight up as she ought to have done, but in a westerly way that threatened to swing basket and aeronaut violently against the walls of the buildings before he could rise above them. But the professor was ready for emergencies, and in a flash flung over the side half a dozen bags of ballast, whereupon, straight skyward shot the airship, and the danger was over. How many times we have the same experience as our souls journey heaven-ward, and many are being pounded to death because they cling to their ballast. We must throw it overboard if we would rise.

KILLED BY THE DEAD. (255)

Ex. 20: 5; Rev. 20: 12.

There are two well-authenticated cases where men have been killed by the dead. In the second Afghan war, an English officer, a well-known swordsman, rode out to tackle an Afghan chief, who, after the fashion of his countrymen, had challenged all and sundry to a fight. Both were mounted; they rode around each other, watching an opportunity, and the Englishman found his just a little too soon. He rode at the Afghan, and ran him through the heart just as he was swinging his heavy sword above his head. The Afghan died, but the sword came down and spit the officer's skull. The man was, of course, dead, but the weight of the sword brought down by his falling body was enough to get the blow home. A somewhat similar case was reported from Spion Kop in the Boer war. There the Boers found a Sergeant apparently just taking aim, finger on trigger. He was quite dead, for he had been shot through the head. A Boer tried to pull the weapon out of his grasp, and the dead finger drew the trigger, and the man was shot through the heart. While these are rare instances on battlefields, it is, alas, too common in the other walks of life. A dead man's influence for evil often slays as many after he has gone from the earth as while he lived. A bad book, or an impure picture, fall from the lifeless hand of the author or the artist, but they go on killing.

A DANGEROUS CURIOSITY. (256)

Acts 19:19; Heb. 1:13.

An employe of the Anchor Line was looking around among the boxes and bales on the wharf recently when he came onto some small cages screened by canvas. He was curious to find out what was in them. "They may be leopards," he soliloquized, "and they may be stowaways. I'll investigate." He ripped a corner of the canvas from the front of the boxes, and put his face close. Like a flash, before he could move, his face had been excavated in long, narrow furrows by a pair of spotted paws decorated with slender, pointed claws. He had to go to the hospital for repairs. There are a good many people who get themselves into trouble that way. A dangerous curiosity concerning what is none of our business is one of the greatest perils to many young people. There is many a sight and scene and sensation of evil that it is infinitely wiser for us never to know anything about.

THE NEMESIS. (257)

1 Cor. 10:13; Heb. 2:3.

More than twenty-eight years ago a man was killed in a Western State. The murderer was arrested and put in jail to await trial. He escaped, and was taken back to jail. He escaped again into another State, but was again arrested and jailed. He escaped a third time, and for twenty-seven years had remained hidden, and now he has been re-arrested, and must stand trial. There is a Nemesis that follows on wrong-doing. Though a man should escape altogether in this world, he cannot escape from himself, and he must give an account in the end.

✓ AN HONEST BOY. (258)

2 Cor. 13:7; 1 Cor. 12:31.

A little boy ten years old in New York City found in the gutter a beautiful diamond ring, worth \$4,000. He did not play with it, nor wish he could keep it, nor in any way coquette with temptation. Straight as a die he went to the police station, and told the police sergeant all about it, and just where and how he found it. The owner was soon found, and has expressed her purpose to keep an eye on that boy for his good. How that boy has strengthened himself for righteousness by that one straight-forward honest deed! The old copy which the writing teacher used to put at the head of the foolscap page is still true, "Honesty is the best policy," as well as the best principle.

THE LOVE THAT RULES THE WORLD. (259)

Luke 11:13; Matt. 7:9.

Mr. Andrew Carnegie was quite ill in London, and his physician strongly advised against his sailing for New York. But he would not listen to them, and this was the reason: For the past four years he has had building a most beautiful mansion, surrounded by lovely grounds as though it were in the

country, while it is on Fifth Avenue. This splendid place created at vast expense chiefly for Mr. Carnegie's only child, his little daughter Margaret. It was to have been ready a year ago, but it has taken longer than had been calculated to carry out the elaborate plans, and so it had happened that the wish of the father's heart had already been long delayed, and stronger than any fear of the evil results of an ocean trip in winter, was the father's loving desire to see with his own eyes the happiness of his little girl in her new home. It is love that rules the world. And it is surely nothing unnatural when God asks that we should give Him our love.

THE DOUBLE LIFE. (260)

Num. 32:23; Prov. 28:13.

Among the really remarkable criminals of modern times a man just convicted in Philadelphia holds a place in the foremost ranks. He committed hundreds of daring burglaries, but the astonishing feature has been the man's masterful hypocrisy, his matchless cunning in a dual role, which has its only parallel in the fantastic Dr. Jekyll and Mr. Hyde of romance. By day he was an alert man of business, respected and admired by the employes of the Philadelphia firm in which he was a partner. By night he worked with skeleton key and jimmy—a daring robber, whom no risk could daunt or obstacle thwart. For three years he hoodwinked the business and social world of Philadelphia and made a mockery of its police. Whilst steeping himself in crime, he won the love of a woman, whose life is wrecked in his downfall. She was his promised bride, and the exposure of his true character has brought her to the verge of insanity. As in the case of the romance of Jekyll and Hyde, the villain as Hyde, finally died, so in this case ruin came in the end. But how many there are who would scorn to be compared to such a sinner who, nevertheless, are conscious of this dual life. Like Paul, they are compelled to say that when they would do good they are not able to do it, and that the evil they determine not to do they are still forced into the doing. Only Christ can give freedom from such a condition.

SPIRITUAL BEAUTY OUT OF PHYSICAL PAIN. (261)

1 Pet. 1:6, 7; 4:12, 13.

A friend, writing of Dr. Gunsaulus, the beloved Chicago preacher, tells us that one large factor in his later religious development has been an experience in physical suffering and nervous depletion, such as is rarely the lot of any child of God. "I have suffered an inch off my leg," he said, plaintively, and then he added words that sank deep into his friend's memory. "If I had to suffer it all again, and in addition to crawl across the continent on my hands and knees in order to get the conception of truth and life which has come to me through this discipline, I would gladly do it." What a testimony from such a man!

PREACHER'S SCRAP BOOK.

THE KEY TO HISTORY. (262)

1 John 1:7; Col. 1:20.

A critic stood before one of Turner's pictures, in the artist's studio. It seemed all mist and cloud—hazy, formless, and incomprehensible. As the critic was about to turn away perplexed and discomfited, Turner himself stepped forward, and with his brush added a single dot of scarlet to the picture. That brought all the other parts into proper relation to one another, suggested the proper point of view, made the whole work intelligible. So Christ's coming, and Christ's blood made history intelligible. He through whom, and unto whom all things were created, carries in his girdle the key to all the mysteries in the world.—Banks.

"LOVE AS A LUBRICANT." (263)

Rom. 5:5; Gal. 5:22; 1 John 4:7.

Dr. Parkhurst has a chapter in his new book on "Love As a Lubricant," in which he relates this little story: One day there was a workman aboard a trolley car, and he noticed that every time the door was pushed open it squeaked. Rising from his seat, he took a little can from his pocket, let fall a drop of oil on the offending spot, and sat down again, quietly remarking, "I always carry an oil can in my pocket, for there are so many squeaky things that a drop of oil will correct." Love is the oil which alone can make every-day life in home and business and society harmonious.—Banks.

WON'T REPENT. (264)

Mark 1:15; Luke 13:3; Acts 3:19.

A gentleman one day met a traveler upon the highway, who stopped him and inquired the way to a certain village. Upon receiving the instruction, he said: "Yes, I know that the road of which you speak will take me there, but is there not some way in which I can go without turning around? I took the road upon which I am now traveling, against the advice of my friends, and it will be humiliating to have to turn about now, and thus confess my mistake." The man's feeling was characteristic. There are many men who realize that they are traveling the wrong road who would be glad to be assured that they were going in the other direction, if only they could do so without turning around, and acknowledging their mistakes.—The Lookout.

CHRIST ENNOBLED MANKIND. (265)

Rom. 5:6; 14:9; 1 Thess. 5:10.

A celebrated French scholar of the sixteenth century, called Muretus, who was of insignificant appearance, was taken ill on a journey and carried to a hospital where he was not known. His illness was an uncommon one, and the doctors decided to try an unusual cure; one foolishly said to another in Latin, thinking their patient would not understand, "We may surely venture to try an experiment on the body of so mean a man." "Mean, sirs!" exclaimed Muretus, speaking

to their great astonishment in Latin also, "can you venture to call any man so for whom the Saviour of the world did not think it beneath Him to die?"—Ram's Horn.

SIX THOUSAND CROSSES. (266)

1 Cor. 1:17; Mark 15:30; John 19:19; Gal. 5:14.

Two splendid worldly proofs of the truth of Christianity have come into my thought lately. One is, you can't down it with all the nonsense and drivel that is talked in its name. The other—I have been studying Roman history. About seven years before Christ, the great Appian Way of the foremost city of the world was lined with how many crosses, think you? Six thousand, each bearing its victim. A hundred years later, three crosses were set up in an obscure Roman province. Two thousand years later the whole civilized world dates its checks and everything else it writes from the birthday of one of those victims. I suppose you know this bit of history. I did not, and it impressed me. Not one of Pompey's six thousand victims ever heard from; that one Victim in a down-trodden province far from Rome, the Person who has done more to deflect the course of events than any one who ever lived in this world.—"Kingdom Tidings."

DIDN'T WANT TO BELIEVE IT. (267)

Matt. 27:22; Acts 2:23, 36; 1 Cor. 2:2; Gal. 6:14.

The mountain evangelist, George O. Barnes, it is said, once stopped at a mountain cabin, and told the story of the crucifixion as few other men can. When he was quite through, an old woman, who had listened in absorbed silence, asked:

"Stranger, you say that happened a long while ago?"

"Yes," said Mr. Barnes; "almost two thousand years ago."

"And they treated him that way, when he'd come down fer nothin' on earth but to save 'em?"

"Yes."

The old woman was crying softly, and she laid her hand on his knee.

"Well, stranger," she said, "let's hope that hit ain't so."

She did not want to believe that humanity was capable of such ingratitude. While ignorance of this kind is rare, and while we may find men who know the Bible from "kiver to kiver," it is not impossible to find children of shrewd native intelligence who have not heard of Christ and the Bible.—From Blue-Grass and Rhododendron, by John Fox.

A CHOKED FOUNTAIN. (268)

John 7:38; Ps. 51:10; Isa. 40:31.

In olden days, amid the Roman Forum, there was a little brooklet, called the girl's fountain, which sang merrily as it broke into the light and passed on its way toward the Yellow Tiber. For centuries, however, it was

lost sight of; not that it had ceased to exist, but that it had become covered and almost choked by tons of rubbish, accumulated thickly on the spot, as the proud city was subjected to repeated and ruthless violence at the hands of many spoilers.

But when, in recent years, the debris was removed, that fountain, so long choked and hindered, freed from all restraints, again took up its song and recommenced its useful ministry.

Rev. F. B. Meyer, commenting on this, likens the fountain in the forum to the spiritual fountain within us. He says:

"Is not that a type of the work of the Mighty One within us? He has not left us; but His gracious power, which would have been put forth in us and for us, has been rendered almost inoperative and dead. What shall now hinder us ridding ourselves of all which has hindered Him from doing His mighty works, so that He may do that which we so much need?"

THE GLOVELESS CHRIST. (269)

Mark 7: 32; Matt. 8: 3, 15; 9: 29; Luke 7: 14; Heb. 4: 15.

In a recent publication of the life of Robert Louis Stevenson, the following touching incident is given:

He called at the Island of Molokai during his South Sea cruises and visited the leper settlement associated with the name of Father Damien. Here he played croquet with the leper children, whose pitiful lot, so blithely borne, deeply touched his heart. "They had a croquet set," he said, "and it was my single useful employment during my stay at the lazaretto to help them with that game." The mother in charge advised him to wear gloves while he played with them: He would not do it, however, as he thought it might remind them of their condition. Christian workers who are scrupulously careful to put on the gloves of self-protection may thereby miss the finest influence they fain would win. The suffering world wants the grasp of the hand, and not the touch of the glove, however dainty.

HAVE FAITH IN GOD. (270)

Mark 11: 22; Ps. 32: 8.

Dean Farrar tells how an English clergyman visited two fine ships about to sail on their voyage of Arctic discovery into the land of snow and darkness. He found the brave captains full of confidence, and, raising his eyes in the cabin, he saw there, as almost its only ornament, an illuminated text, which read, "Have faith in God." "Ah, there," he said, pointing to the text, "there is the true pole!"

The Christian Commonwealth of London, referring to this incident, utters some highly suggestive notes, on the power of faith, as a guide to the Christian life. It says:

"We like to think of those gallant men carrying with them into the cold and midnight that faith, that hope. It is a faith which will lighten their darkness more than the stars that glitter over the floes of ice. It is a hope which will make the heavens glow with a more

vivid splendor than the aurora which flushes the fields of snow.

"Take with you that faith, that hope. You, too, may sail, hereafter, in your little boat of life, into the cold, into the hunger, into the darkness, into the exploration of unknown hopes. Be sober, be vigilant. Have faith in God and in His Son, our Lord Jesus Christ, and He will give you the victory."

PERSISTENCE. (271)

Gal. 6: 9; 2 Thess. 3: 13.

Rev. Dr. Pentecost, to illustrate the value of persistence in Christian work, relates his conversation with a stonemason, whom he saw trying to break a large stone with what seemed a very small hammer. "You never can do it," the preacher prophesied. "Sure, sir, that's all you know about breaking stones," replied Paddy, as he hammered away industriously. After hundreds of these peckings there came a slight crack. A few more, and the great stone fell apart. "Now," asked the Irishman, "would your honor tell me which one of those blows it was that broke the stone?" "Why, the last one, to be sure." "There you're wrong, sir. It was the first blow, and the last blow, and all the middle ones, sir."

GARIBALDI AND THE LAMB. (272)

Matt. 7: 7; Luke 19: 10.

A pleasant incident is recorded of General Garibaldi. One evening he met a Sardinian shepherd, who had lost a lamb out of his flock, and was in great distress because he could not find it. Garibaldi became deeply interested in the man, and proposed to his staff that they should scour the mountains and help to find the lost lamb. A search was organized, lanterns were brought, and these old soldiers started off full of earnestness to look for the fugitive. The quest was in vain, however, and by and by, all the soldiers returned to their quarters. Next morning Garibaldi's attendant found the general in bed and fast asleep long after his usual hour for rising. The servant aroused him at length, and the general rubbed his eyes and then took from under his bed coverings the lost lamb, bidding the attendant carry it to the shepherd. Garibaldi had kept up the quest through the night until he had found the lamb.—J. R. Miller.

HOW SATAN APPROACHES. (273)

1 Cor. 9: 27; Mark 13: 33; Col. 4: 2.

A personal friend was Ritson, a small farmer and keeper of a little hotel for tourists. One day he guided me among the precipices of Scafell. Walking beside a small stream, he said he thought he could get a trout there. So he lay flat on the bank, and put his arm down into the water, moving it a little to and fro. Presently he lifted his hand, grasping a fine trout. He told me he knew the pools they frequented, that they liked to feel the gentle movement of the hand till they were so enchanted that they became an easy prey. I have often used this instance of "tickling

trout" as an illustration of the device of a worse enemy, quietly approaching, touching, gratifying, enchanting, capturing, destroying the silly human fish.—Newman Hall.

SAVIOUR'S PICTURE. (274)

Heb. 7: 25.

In a fisherman's hut, in the extreme north-east of Scotland, is a picture of our Saviour, and the fisherman thus tells its story: "I was way down with the drink," he said, "when one night I went into a 'public,' and there hung this picture. I was sober then, and I said to the bartender, 'Sell me that picture; this is no place for the Saviour.' I gave him all the money I had for it, and took it home. Then, as I looked at it the words of my mother came back to me. I dropped on my knees and cried, 'O Lord Jesus, will you pick me up again and take me out of all my sin?' " No such prayer is ever unanswered. Today that fisherman is the grandest man in that little Scotch village. He was asked if he had no struggle to give up liquor. Such a look of exultation came over his face as he answered, "When such a Saviour comes into the heart he takes the love of drink right out of it."

THE BLOOD OF CHRIST. (275)

1 John 1: 7.

An old herdsman in England was taken to a London hospital to die. His grandchild would go and read to him. One day she was reading in the first chapter of the First Epistle of John, and came to the words, "And the blood of Jesus Christ, his Son, cleanseth us from all sin." The old man raised himself up and stopped the little girl, saying, with great earnestness:

"Is that here, my dear?"

"Yes, grandpa."

"Then read it to me again; I never heard it before."

She read it again.

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then take my hand, and lay my finger on the passage, for I want to feel it."

She took the old blind man's hand, and placed his bony finger on the verse, when he said:

"Now, read it to me again."

With a soft, sweet voice she read: "And the blood of Jesus Christ, his Son, cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then, if anyone should ask how I died, tell them I died in the faith of these words: 'The blood of Jesus Christ, his Son, cleanseth us from all sin.'"—Exchange.

PERSISTENCY THAT WON SOULS.

Isa. 50: 4; Isa. 55: 11. (276)

A converted young Italian was in the habit of daily passing through the streets of a certain city with a grinding machine, on the top of which he always carried a Bible. Passing by a well-to-do Italian barber on his daily route, he spoke to him continuously about

reading the Book. The barber refused no less than ten times, but the grinder never passed by without making the same request. One day, tired of being annoyed, the barber said, "Leave it here, but tomorrow be sure to come back to take it."

The grinder did not go back for a week, so giving him time to read it. Finally, he went back, and found that the barber had opened a mission in his own store, and was preaching from that Book to a number of Italians. Then an ex-priest, who had heard of it, went to oppose him and to fight him, and to get away those that went there; but he, too, chanced to take the Bible to look into it, and a month after that he himself had opened another mission.

Hundreds, it is said, have been brought to Christ through the instrumentality of these two men.

HOLE IN THE EVIL SACK. (277)

Jer. 31: 34.

An exchange relates an ancient legend describing an old man traveling from place to place with a sack hanging behind his back and another in front of him. In the one behind him he tossed the kind deeds of his friends, which were soon quite hidden from view and forgotten. In the one hanging around his neck, under his chin, he threw all the sins which his acquaintances committed, and these he was in the habit of turning over and looking at as he walked along, day by day, which naturally hindered his course.

One day, to his surprise, he met a man coming slowly along, also wearing two sacks. "What have you there?" asked the old man.

"Why, my good deeds," replied number two. "I keep all these before me, and take them out and air them frequently."

"What is in the other big sack?" asked the first traveler. "It seems weighty."

"Merely my little mistakes. I always keep them in the sack hanging over my back."

Presently the two travelers were joined by a third, who, strange to say, also carried two sacks—one under his chin and one on his back.

"Let us see the contents of your sacks," exclaimed the first two travelers.

"With all my heart," quoth the stranger. "For I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one under his chin, "is full of good deeds of others."

"Your sacks look full. They must be very heavy," observed the old man.

"There you are mistaken," replied the stranger; "they are big, but not heavy. The weight is only such as sails are to a ship. Far from being a burden, it helps me onward."

"Well, your sack behind can be of little use to you," said number two, "for it appears to be empty, and I see that it has a great hole in the bottom of it."

"I did that on purpose," said the stranger, "for all the evil I hear of people I put in there, and it falls through and is lost. So you see, I have no weight to draw me backwards."

ANECDOTES OF JOSEPH PARKER. 052,379

From Albert Dawson's Excellent Biography.

Someone connected with a new London suburban chapel which Dr. Parker had opened was telling a friend of the event. "Oh!" said the friend, "you had to pay a pretty sum for Dr. Parker's sermon, I expect, did you not? I dare say it cost you £25 at the very least." "That was the exact sum that passed between us," was the reply. "And that is what you call giving the Gospel of Christ free to every one that asketh for it?" "Precisely," said the man who knew the facts; "that is just what Parker did. He gave us the sermon, and gave us the £25, too."

In one of Dr. Parker's public prayers occurred the sentence, "Disgrace not the throne of Thy glory." At this one hearer was scandalized, and charged Dr. Parker with irreverence and profanity. "Shall a man be permitted," he asked, "to stand up in a Christian pulpit and, addressing the Almighty, say, 'Disgrace not the throne of Thy glory?'" A Presbyterian minister who was appealed to said that the speaker of such words had been guilty of rank blasphemy. Dr. Parker was merely quoting the Bible. (Jer. 14:21).

For a time Dr. Parker gave what he called one minute sermons, in which, after the regular discourse, he commented on some matter of public interest. A minister's son, when told to get ready for church, said, "Is there not a gentleman who preaches for one minute? Let us go and hear him."

The minister of the City Temple, preaching in the north of England, had said something so exceedingly "Parker-esque" that at the railway station after the sermon someone connected with the church ventured on a gentle word of remonstrance. Acting on the principle of military tactics that attack is often the best method of defence, Dr. Parker's only response was, "And what else of the sermon can you remember?" The objector was nonplussed.

To the question, "At what historic event would you most like to have been present?" Dr. Parker is reported to have replied, "At the creation."

When Dr. Parker was proceeding from the vestry to the platform of the City Temple, during an assembly of the Congregational Union, a gentleman asked if he might have "one word" with him. "Two, if you are quick," was the answer. "Do you know Mrs. So-and-So, Doctor?" "I do." "Is she well?" "Quite well." "Is she in better circumstances than she was?" "She is quite rich." This information excited surprise, which at once changed to chagrin when Dr. Parker added, "She is in heaven." "The man ought to have helped her while she was on earth—he could," was Dr. Parker's comment as he ascended the platform.

What Dr. Parker regards as, in its own peculiar way, the best compliment he ever re-

ceived came from an omnibus conductor. The vehicle was crossing Holborn Viaduct and when it came to the City Temple a passenger alighted. "That's the man and that's the place," said the conductor, indicating Dr. Parker's church. "I went there once, and enjoyed myself so much that I'm going again the first night off I have. We laughed and we cried and we had a rare time. You see," the conductor continued, "he doesn't make religion so——serious."

A correspondent of M. A. P. (May, 1900), tells "on excellent authority" the following story as showing Dr. Parker's generous thoughtfulness: "A fellow-minister had worn himself out, and, at the age of fifty-five, suffered from the effects of bad health and impoverished resources. Dr. Parker's gift to his old friend on his birthday morning came in the shape of a lovely bunch of roses—fifty-five in number—and in the heart of each rose Dr. Parker had unobtrusively placed a sovereign."

One day Dr. Parker received a very remarkable letter from a total stranger, a member of the Church of England. He said that having read a scurrilous article about him, he was curious to hear the preacher who had been so bitterly attacked. He attended a service at the City Temple, and the next day wrote to Dr. Parker saying he had been greatly blessed by prayer and sermon, and begging him to accept the enclosure as an expression of his personal gratitude. The enclosure was a Bank of England note for £100.

The mover of a vote of thanks to Dr. Parker made a short and graceful speech. The second was less happy, and ventured to criticise the orator. This touched him; replying, he said, with a significant movement of the hand, "I am a debtor both to the Greek and to the Barbarian." Addressing the Wesleyan Conference in 1899, Dr. Parker said that when the previous speaker, Dr. McEwan, called himself "a humble Presbyterian," he (Dr. Parker) said to himself, "I will turn aside and see this great sight." "At this" (says the Methodist Recorder) "the conference was simply convulsed."

Parker had the look of a physical, if not an intellectual, athlete. His brawny though somewhat coarse physical organism suggested uncommon powers of endurance, and explained his ability to preach three sermons a week, besides editing the Christian Chronicle.

In the rear of the City Temple was a unique arrangement—a regular bathroom, in which the popular preacher was accustomed to take a cold plunge just before the service.

The doctor emerged from his Sunday and Thursday morning dips in excellent form, the glow which he had acquired in the process imparting itself to the eloquent discourse that followed. At one time he bathed twice on Sundays—morning and evening—but later he gave up the evening plunges.

QUOTABLE POETRY.

"They sin who tell us Love can die.
With life all other passions fly;
All others are but vanity.
In heaven ambition cannot dwell,
Nor avarice in the vaults of hell;
Earthly, these passions of the earth,
They perish where they had their birth,
But Love is indestructible;
Its holy flame forever burneth;
From heaven it came, to heaven returneth.
Too oft on earth a troubled guest,
At times deceived, at times oppressed,
It here is tried and purified,
Then hath in heaven its perfect rest;
It soweth here with toil and care,
But the harvest-time of Love is there."
—Cowper.

Jesus had twelve disciples. One-fourth of these proved untrue to Him: One betrayed Him by a kiss; another denied Him with an oath; a third doubted Him—all stood afar off on that night of death. But these are not facts about Jesus—they are facts about the disciples.
—The Philistine.

LIFE'S BURDEN AND RECOMPENSE.

Life is a burden, bear it;
Life is a duty, dare it;
Life is a thorn crown, wear it.
Though it break your heart in twain,
Though the burden crush you down,
Close your lips and hide your pain:
First the cross, and then the crown.
—British Weekly.

THE TWO SHIPS.

As I stand by the cross on the lone mountain's crest,
Looking over the ultimate sea;
In the gloom of the mountain a ship lies at rest,
And one sails away from the lea;
One spreads its white wings in a far-reaching track
With pennant and sheet flowing free;
One hides in the shadow with sails laid aback,
The ship that is waiting for me!
But, lo! in the distance the clouds break away,
The gate's glowing portals I see;
And I hear from the outgoing ship in the bay
The song of the sailors in glee.
So I think of the luminous footprints that bore
The comfort o'er dark Galilee,
And wait for the signal to go to the shore,
To the ship that is waiting for me.
—Bret Harte.

THE SKY OF THE HEART.

"A fallen leaf on a flowing stream,
And on the water a moment's gleam
Of sunshine—and the chilling gray
O'erspreads more coldly the autumn day.
And once this had brought a pang to me,
A sense of pain in my heart to see
The leafless trees and the stubble sere,
And the darkening face of the dying year.

It is not so now. My heart is glad,
Though every sight and sound is sad,
For I have come to realize

That joy depends not on the skies.
The path of my duty holds along,
Through winter's storm and springtime's song,
And cloudy the day or stormy the night,
The sky of my heart is always bright."
—Maltbie D. Babcock.

THE LENS.

I who have harbored Doubt, am now
A freeman, ridden of my fears;
Clear writ across the morning's brow
I read the promise of the years.
It dazzles on the face of noon,
Limned there in letters planet-bright;
And though there shine no star nor moon,
I mark it on the front of night.
'Tis through the lens of Faith I heed
The huddled flight of all my fears;
'Tis through the lens of Faith I read
The radiant promise of the years.
—Clinton Scollard.

LITTLE THINGS.

A little bit of patience often makes the sun-
shine come,
And a little bit of love makes a very happy
home;
A little bit of hope makes a rainy day look
gay,
And a little bit of charity makes glad a weary
way.

PULPIT POWER AND ELOQUENCE
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MONS OF THE 19th CENTURY (second
edition) has taken its place as the best col-
lection of sermons published. Volume 2 of
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or more sermons. These books are the cream
of sermon productions, and each contain
sermons abreast of the times. Read one sermon
a week and your respect and admiration of
your calling will increase, and it will strike
your mental flint till a shower of sparks start.
See page 319.

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Pocket Diary and Calendar, 4 lines per day.
Contains Sunday School lesson reference, Y.
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per year.

You will no doubt remember that Tyndale,
the man who translated the Bible into English
and was first to print it, said: "I will make
the plow-boys of England to know more of
the Scriptures than the Pope." Of this first
printed English Testament (printed in 1525)
there is only one in existence. All others
were burned or destroyed. One hundred and
seventy-seven reprints were made and from
one of these I have reprinted the Gospel of
John. With a little care you can read it
readily. It is a beautiful version and a rare
little booklet. List price is 50 cents, but send
30 cents for one copy, or \$1.50 for six. F. M.
Barton, Cleveland, O. A beautiful present for
the discriminating.

UNUSUAL.

PINS AND WHISKEY.

Mr. Gough in one of his addresses spoke of some things that "save life by not being swallowed."

They tell us that alcohol gives strength and nourishment. No, it does not; it gives stimulus. You sit down on a hornets' nest, and it may be quickening, but it is not nourishing.

A man once said to a friend of mine, "You are fighting whiskey. Whiskey has done a good deal of good. Whiskey has saved a great many lives."

"What do you mean?" said he.

"Why, whiskey has saved a great many lives."

"You remind me," said my friend, "of a boy who was told to write an essay about a pin, and, in his boyish way, he said, 'A pin is a very queer sort of a thing. It has a round head and a sharp point, and if you stick them into you, they hurt, and women use them for cuffs and collars, and men use them when their buttons are off. If you swallow them, they kill you. For five cents you get a packet of them, and they have saved thousands of lives.'"

"The teacher said, 'What on earth do you mean?' How have they saved thousands of lives?"

"By people not swallowing them," answered the boy."

In the olden days when they used to sand the floors, or cover them with rag carpets or "list" carpets, Mrs. Lyman Beecher had a bale of cotton which her husband had bought at an auction, carded and woven. She nailed the stuff down on the floor, and painted it, a bunch of roses in the center. It was the first carpet seen in the village.

Soon after it was put down in the parlor old Deacon Tallmadge called to see the minister; at the parlor door he stopped in perplexity.

"Walk in, deacon, walk in!" Mr. Beecher called out cheerfully.

"Why, I can't 'thout steppin' on 't," the old man replied.

He stood for a while surveying the wonder in deep admiration; then he looked up, and through the century one can still hear the chuckle in the kindly voice.

"D' ye think," he asked, "you can have all that an' heaven, too?"—C. E. World.

Archie Roosevelt happened to be at the house of one of his schoolmates one afternoon, when a certain fine lady of Washington was calling there. On being told that the lad was the son of the President, and that he attended a public school, the visitor began putting questions to him about his studies. Archie stood this well enough, and answered straightforwardly. But presently the lady ventured upon less safe ground.

"Do you like a public school?" said she. "Don't you find that many of the boys there are rough and common?"

Then Archie showed his training, and unconsciously administered to the aristocrat something of a rebuke.

"My papa says," he remarked, emphatically, "that there are tall boys and short boys, and

good boys and bad boys, and those are the only kinds of boys there are."—Woman's Home Companion.

Here's a late story anent Christian Science. A Boston mother said to her little daughter:

"If you had my faith, darling, you would have no toothache."

The child replied: "Well, mother, if you had my toothache you wouldn't have any faith."—Boston Herald.

"I met our minister on the way to Sunday School, mother, and he asked me if I ever played marbles on Sunday."

"H'm. And what did you say to that?"

"I said: 'Get thee behind me, Satan,' and walked right off and left him."—Presbyterian Standard.

THE REBATE.

"Do you make any reduction to a minister?" said a young lady in Richmond the other week to a salesman.

"Always. Are you a minister's wife?"

"Oh, no! I am not married," said the lady blushing.

"Daughter, then?"

"No."

The tradesman looked puzzled.

"I am engaged to a theological student."

The reduction was made.

CHEAPER THAN BEEF



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PRAYER MEETING TOPICS.

THE LIFE AND INFLUENCE OF JESUS CHRIST.—Augustus Nash.

The Story of His Birth. Matt. 1: 18; 2: 23.
From Childhood to Boyhood. Luke 2:
40-52.

At the Banks of the Jordan. Matt. 3: 1-17.
The Temptations of Life. Matt. 4: 1-11.
How He Influenced Men. John 1: 35-51.

THE TIMES OF JESUS.

I. What were some of the characteristic features of the land of Jesus?

II. Did He have a long time in which to do His work?

III. How do you account for His great influence under the circumstances?

IV. Into what principle provinces was Palestine divided?

V. How did the people of Judea differ from those of Galilee?

VI. Who were the Samaritans and what were some of their peculiarities?

VII. What were the leading religious sects?

VIII. What were the peculiar views of the Pharisees?

IX. Wherein did the Sadducees differ from them?

X. Who were the social outcasts of the day?

XI. What was the state of religion in general?

XII. What were the popular views regarding the Messiah?

XIII. What was the character of Herod, who was then upon the throne?

XIV. What sort of place was Nazareth where Jesus spent the most of his life?

XV. What were the conditions in general prevailing in Palestine in the days of Jesus?

THE STORY OF HIS BIRTH.

Matt. 1: 18; 2: 23; Luke 2: 1-20.

I. Was it by mere chance that Jesus was born in Bethlehem?

II. What thoughts instinctively come to your mind as you think of His being born in the manger?

III. Why is it impossible to imagine Jesus having been born in a palace?

IV. What is your estimate of the character of Joseph in the light of the events connected with the birth of Jesus?

V. Who were the first to receive the tidings of His birth?

VI. Was there any good reason for this?

VII. What evidence do we have of the universal interest of mankind in the birth of Jesus?

VIII. How do you explain the natural and extraordinary means by which the wise men were attracted to Jerusalem?

IX. Does their experience warrant us in saying that ignorance and superstition cannot bar men from finding Christ?

X. What was Herod's attitude toward religion?

XI. Where did Matthew eventually come to find the best explanation of the early events in the life of Jesus?

XII. What was Jesus born into the world for?

XIII. What is actually accomplished in the

life of the individual when Jesus saves him from his sins?

FROM CHILDHOOD TO BOYHOOD.

Luke 2: 40-52.

I. In order to understand this story of Luke, how must we think of Jesus?

II. According to Luke's summary, how did the "Boy Jesus" grow?

III. What is your idea of the physical life of Jesus?

IV. Who do you think exerted the largest influence upon the life of Jesus, His father or mother?

V. What progress had Jesus made so far in His studies?

VI. Did Jesus have to acquire the knowledge He possessed in the same way as other children?

VII. Why did He take the attitude of an inquirer before the doctors rather than a teacher?

VIII. Is there any evidence that He had given attention to the study of the subject of religion?

IX. What religious question had already been settled in His own mind?

X. Does childhood offer any special advantages for the discovery of spiritual truth?

XI. What evidence have we that Jesus had a genuine religious experience?

XII. Had Jesus already decided what His life work should be?

XIII. What is the last glimpse which we have of Him before He disappears in the obscurity of the eighteen silent years?

XIV. How has the boyhood of Jesus affected our ideas of childhood?

AT THE BANKS OF THE JORDAN.

Matt. 3: 1-17.

I. What sort of man was John the Baptist?

II. What were some of his religious convictions?

III. What conditions did he find existing in society?

IV. What had he conceived to be his duty under the circumstances?

V. What moved him to forsake the seclusion of the wilderness and endeavor to arouse the nation? Jer. 20: 7-9.

VI. What was his message to his generation?

VII. What was his attitude toward the religious leaders of his time?

VIII. What do you think of his sociological views? Luke 3: 10-14.

IX. What must have been the feelings of Jesus as He heard the report of John? Matt. 11: 7-19.

X. What prompted Jesus to come to John for baptism?

XI. Why did John hesitate to baptise Him?

XII. In what way did His baptism differ essentially from that of the people?

XIII. Is there anything to indicate that the religious feelings of Jesus were greatly stirred by this act?

XIV. What new experience came to Jesus?

XV. How did God manifest His approval?

STORIES OF HYMNS.

SUITABLE FOR PRAISE OR SONG SERVICE, OR ANNOUNCING HYMNS.

Note.—During the past year we have presented material for several song services, and we invariably have requests for more. In our conference of readers as to the program for the coming year the requests for a regular department on this subject were unanimous.

Therefore we will give in each issue interesting information about six or eight hymns.

You can add to the interest of the service by asking members of the congregation the previous Sunday to put on the collection plate titles of favorite hymns. This will necessitate your owning some work on hymnology. We get most of our information from "Annotations Upon Popular Hymns."

See Page 311.

We shall follow as nearly as possible the list of the best one hundred hymns, published by the Tract Society as the result of the vote of some 3,000 persons.

AWAKE, MY SOUL.

Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

Rev. Thomas Ken, D. D., the author of this hymn, was a bishop in the Church of England; he was born at Berkhamstead, Hertfordshire, July, 1637, and died at Longleat, Somersetshire, March 19, 1711. He studied at Winchester school, where his name is still seen cut in one of the stone pillars; then his college course was pursued at Oxford; he was ordained to the ministry somewhere about 1666. After holding various preferments he removed again to Winchester; he was a fellow there in the college, and in 1669 became prebendary of the cathedral. In 1682 he was appointed chaplain to Charles II., and two years after this was made Bishop of Bath and Wells. This advancement was the more remarkable because, while he was living in Winchester, the loose court of the gay monarch visited the town and desired his residence for an abiding place for some of those worthless creatures that followed in his train. "Not for the king's kingdom!" was the reply that became historic. And, instead of being punished, he was rewarded by an appointment which showed that even the king respected his virtue.

It was at Winchester also that he prepared a Manual of Prayers for the use of the scholars, and to this were appended his Morning, Evening and Midnight Hymns. These were what gave to George Whitefield his pious bent in his college days. And these have come down to us in the years since with memories of early life and home prayers, when the voices now silent have sung at the family altar the unforgotten lines.

Bishop Ken, the author of this hymn, led a rather troubled and eventful life. He bore stern testimony against the immorality of the Restoration, refusing to admit Nell Gwynne to his house; but he was called in to attend the death-bed of Charles the Second when that merry monarch was "such an unconscionable time in dying."

He was sent to the Tower by James along with the other bishops who would not publish the Declaration of Indulgence. But when William came he refused to swear allegiance,

and died a non-juror in 1711. He used to sing this morning hymn to his own accompaniment on the lute, and when he died he was buried under the east window of the chancel of the Frome Church, just at sunrise, as his mourning friends sang, in the first light of the dawning day, "Awake, my soul, and with the sun." Macauley says of him that his character approached as near as human infirmity permits to the ideal perfection of Christian virtue. Monckton Milnes wrote a hymn upon the grave, styling him

"A braver Becket—who could hope
To conquer unresisting."

If it was for nothing else, this hymn is famous as a help because its last verse has become the universal doxology of the English-speaking world,—a kind of pious pemmican of devotion not unworthy to be sung wherever the Lord's Prayer is prayed.

Mr. Thomas Hardy, author of "Tess" and other novels, places this among the three hymns he loves the most.

AT EVEN, WHEN THE SUN WAS SET.

At even, when the sun was set,

The sick, O Lord, around thee lay;

Oh, in what divers pains they met!

Oh, with what joy they went away!

Rev. Henry Twells, M. A., was born in 1823, and graduated at St. Peter's College, Cambridge, in 1848. He took Holy Orders the following year, and was successively Curate of Great Berkamsted, Sub-Vicar of Stratford-on-Avon, Rector of Baldock, Herts, and of Waltham-on-the-Wolds, besides holding the position of Master in two schools. In 1884 he became an Honorary Canon of Peterborough Cathedral. He is the author of several excellent contributions to the collections, the finest being the favorite evening hymn quoted above. It was written for the Appendix to Hymns, Ancient and Modern, 1868, and has since been included in nearly every English collection published. The opening line has been subjected to several changes, its original form being "At even ere the sun was set." The substitution of "when" is generally accepted as the better version, because of the unlawfulness with the Jews of gathering of diseased persons before the sun had gone down and the Sabbath ended.

BRIEF LIFE OUR PORTION.

Brief life is here our portion;

Brief sorrow, sort-lived care;

The life, that knows no ending,

The tearless life, is there:

Oh, happy retribution!

Short toil, eternal rest;

For mortals, and for sinners,

A mansion with the blest!

Here we have another group of stanzas taken from the matchless translation Dr. John Mason Neale made of the poem of Bernard de Morlaix, Monk of Cluny. It was issued, like the rest, in his Mediæval Hymns and Sequences, 1851. The publication of such work as this was an event in hymnology. No one

can read "Jerusalem, the golden," "Brief life is here our portion," "For thee, O dear, dear Country," "Jerusalem, the glorious," without thinking aloud, "Happy indeed was Bernard in that he had Neale to put his glowing words within reach of English-speaking singers in the churches of Christendom!"

HARK! MY SOUL.

Hark! my soul! it is the Lord;
 'Tis thy Saviour—hear his word;
 Jesus speaks, and speaks to thee,
 "Say, poor sinner, lovest thou me?"

This familiar poem of William Cowper was published in Maxfield's New Appendix, 1768. Afterward the author incorporated it in the *Olney Hymns*, 1779. It is entitled, "Lovest thou me?" Allusion is made to Simon Peter's reclamation at the Sea of Galilee: John 21: 16. The aptness of the author of English Hymns is nowhere shown more felicitously than in his quotation at this point of the words of Archdeacon Farrar: "And when I think on all this, when I remember that love is 'not so much a virtue as a substratum of all virtues, the virtue of virtue, the goodness of goodness,' when I think that 'God is love,' when I read that amid the unnumbered choirs of heaven, each shall retain his individual life, and have a name which none knoweth save himself; when I see the latent germs and possibilities of goodness which exist even in the worst; when I think that a wretched, sinful man is but the marred clay of some sweet, innocent, and lovely shild; when I read how Jesus so loved our race that he left the glory of heaven to die amid its execration; when the Gospel tells me who it is that searches for the lost sheep until he finds it; who wept on the neck of the prodigal; who suffered the harlot to bathe his feet with tears; who prayed for his murderers; who with one look of tenderness broke the heart of his backsliding apostle; who in one flash of forgiveness made of the crucified robber a saint of God; when the boundless promises of Scripture crowd upon my mind; when I recall the hymn which we sing:

'Mine is an unchanging love,
 Higher than the heights above,
 Deeper than the depths beneath,
 True and faithful, strong as death,'

when I read that God will not forget his people though the mother may forget her sucking child, then there come into my mind two thoughts: of hope for ourselves, and of hope for all the world!"

All people that on earth do dwell,
 Sing to the Lord with cheerful voice:
 Him serve with mirth, his praise forth tell,
 Come ye before him and rejoice.

Rev. William Kethe has been reputed as the author of this composition. He was an exile with Knox at Geneva in 1555; chaplain of the English soldiers at Havre in 1563; and subsequently we find him acting as pastor of a congregation—that of Okeford, in Dorsetshire. Much discussion has been wasted upon this question, and still it remains unsettled; meanwhile the traditional credit is given to him as the author.

A group of tourists left America for a trip

through Europe and Asia. They traveled by way of Egypt. Reaching that country, they determined to see the pyramids. The massive piles of masonry seem familiar enough to those who have never been within thousands of miles of them. But to the observer they appear magnificent beyond description. The party was largely composed of ministers of the Gospel. These gathered around the base of the great pyramid. They looked toward the summit. The stone terraces towered row above row up to a dizzy height. They began the ascent. Their agility, combined with much help, brought them to the top stone. There they sat in amazement and gazed upon the flat country of deserts. Then they drew out their pocket Bibles. The one hundredth Psalm, in long meter, was announced. To the Old Hundred tune it was sung. Upon the winds of the wilderness the sacred melody floated. From this eminent station these singers sang the song of the Hebrews, and their strains melted away above the graves of their fathers, where they had lived and died in bondage. A song of praise from the great pyramid! May it be a prophecy of the good time coming, when Africa shall be filled with the music of worship, and the sweet psalms of Israel shall be heard in all her plains and mountains. Those who help the missions are hastening the day when the inhabitants of that great continent shall be a Gospel choir singing the high praises of their God.

The Scotch Church for nearly three hundred years refused to have anything to do with hymns, papistical Te Deums, and the like. But in the metrical version of the Hundredth Psalm, the men of North Britain found a practical substitute which stood them in good stead as a vehicle for the expression of their usually repressed emotion. It was written by W. Kethe in 1560-61, to fit the tune in the Genevan Psalter now known as the Old Hundredth.

It is one of the few Psalms to which Shakespeare makes reference in his plays.

Longfellow refers to the New England settlers "Singing the Hundredth Psalm, that grand old Puritan anthem."

JESUS, THE VERY THOUGHT OF THEE.

Jesus, the very thought of Thee
 With sweetness fills my breast;
 But sweeter far Thy face to see
 And in Thy presence rest.

The original Latin, "Jesu, dulcis memoria," of St. Bernard of Clairvaux, has never found a better translation into English than Rev. Edward Caswall has given to it here. Of course only a small portion of either is ever used in modern worship. The translation consists of fifty stanzas, from which our present hymn is compiled. It first appeared in *Lyra Catholica*, 1849. One might call this poem the finest in the world, and be within the limits of all extravagance. It was written about the time of the Second Crusade, as near 1150 as one would venture to guess. The knights and soldiers used to sing it as they kept their guard around the Holy Sepulcher in Jerusalem.

JESUS SHALL REIGN.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

Dr. Watts found that the translations of the Psalms made by the Devout Francis Rous were no more pleasing to his taste than the hymns he had in some measure supplanted. They were rude in poetic construction and altogether Judaic in their coloring. He felt confident that he could preserve all the fervor and fire of the Old Testament Psalms, and yet present them in the sunshine of the New Testament dispensation for Christians to sing. His own words on this point are significant: "I have expressed as I may suppose David would have done had he lived in the days of Christianity. I have entirely omitted some whole Psalms and large pieces of many others, and have chosen out of them such parts only as might easily and naturally be accommodated to the various occasions of the Christian life, or at least might afford us some beautiful allusions to Christian affairs. These I have copied and explained in the general style of the Gospel. I have chosen rather to imitate than to translate, and thus to compose a psalm-book for Christians after the manner of the Jewish Psalter."

No one can deny that in this undertaking he achieved a wonderful success. Especially is this version one of the grandest lyrics within the compass of Christian literature. It was the one chosen to be sung in 1862, at the great mission gathering when the 5,000 converts from Samoa, Tonga, and Fiji surrendered heathenism and came to Christ. The title of the hymn is "Christ's kingdom among the Gentiles," and it consists of eight stanzas; the Second Part, L. M., of Psalm 72.

LO, HE COMES.

Lo, He comes, with clouds descending,
Once for favored sinners slain;
Thousand thousand saints attending
Swell the triumph of His train;
Hallelujah!
God appears on earth to reign.

This hymn supplies in the Protestant world the place of the Dies Irae, and has passed through so many transformations that its history is somewhat complicated. It is supposed to have been originally the work of Rev. John Cennick, and it is known to have been sung by the congregation of the Moravian Chapel, Dublin, April 20, 1750. The earliest printed text appeared in the 1752 edition of Cennick's Collection of Sacred Hymns. In 1758 Rev. Charles Wesley published his Hymns of Intercession for All Mankind, the thirty-ninth poem being a version which corresponds closely with the present form. The first and second stanzas were identical with our hymn, while the fourth stanza becomes the third here, and is but slightly altered. Since the date of Wesley's adaptation countless versions and centos have been made; more than twenty are now in common use, and many imitations exist. All these testify

to the power and beauty of the original, which has inspired so many efforts to rival it. In Anglican Hymnology this is reckoned as No. 3 in the First Rank hymns.

For thee, O dear, dear Country,
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep.
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.

In the group of famous Latin hymns where the Dies Irae stands first for its majesty, and the Stabat Mater for its pathos, the great poem of Bernard of Morlaix, known to us in English as The Celestial Country, holds a place of its own. No other song of the joys of heaven is so full of loveliness and so glowing in its descriptions as this work of an obscure monk in the Abbey of Cluny. Neither the date of his birth or his death is known to us, but he was the child of English parents, and born at Morlaix in Brittany, early in the twelfth century. As far as we can tell, the greater part of his life was spent in the famous abbey, which was then at the height of its power and splendor; its head from 1122-1156 being the noble and lovable man called Peter the Venerable. About 1145, among surroundings of the greatest ecclesiastical splendor, the poem De Contemptu Mundi was written, a biting satire on the vices and follies of the time, yet containing this unequaled song of love and joy. The meter is one of such difficulty that all attempts to reproduce it in English have failed, and its author believed that he accomplished it only by special divine grace. The first translation was made by Rev. Dr. John M. Neale and published in his Mediæval Hymns, 1851. This included only ninety-six lines, but in 1858 he gave to the world a version of two hundred and eighteen lines, from which all the centos in use at present are taken.

It is significant of the difference between the centuries that the twelfth century satirist is overwhelmed by the awe of heaven and the horror of hell, whereas his nineteenth century adapter sings exultingly of heaven alone.

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THE HOMILETIC YEAR—FEBRUARY.

By G. B. F. HALLOCK, D. D.

Suggestive Outlines for Special Services.

THE FOLLY OF DESPISING GOD.

1 Sam. 2:30.

Upon those who honor God He will put honor, but those who despise Him He can do nothing less than lightly esteem. Of course not one of us would say that we despise God; but though we would not say it, we may despise Him, nevertheless.

I. How do men despise God?

1. God speaks; how do men treat what He says? Suppose you have a neighbor or companion. He speaks to you. You neither turn your head nor make reply. Would not that friend have a right to say: "He despised me?" God speaks. Do we not despise Him when we refuse to answer?

2. God invites; how do men treat His invitations? Suppose you were to receive an invitation from a friend to a supper or some social gathering, and you neither accepted the invitation nor sent an excuse; would not that person have just reason for saying: "He despised me?" God invites us. Do we not despise Him when we neither accept nor show excuse?

3. God offers a gift; how do men treat His offer? Suppose one who loves us offers us a gift. If, instead of accepting it gladly and thanking him, we turn away with scorn, refusing his kindness, would he not have good reason for saying: "He despised me?" God speaks to us. God invites us to the Gospel feast. God offers us the best of all gifts. If we neglect all His kindness, can we expect to be otherwise than lightly esteemed of Him?

He does more than simply make offers to us. He crowns us every day with His blessing. He makes His rain fall upon the evil and the good. He opens His hand and supplies the wants of every living thing. He blesses men continually with a most bountiful hand; and yet how many of them, like the swine, never look up to recognize the source of their bounties. How can God, the Giver, feel otherwise than that His goodness is despised?

II. The punishment of being lightly esteemed.

There is but one. "Lightly esteemed" is letting us alone. Of Ephraim it was said: "He is joined to his idols; let him alone." God's voice is calling us, His invitations are extended, His gifts are offered, He is trying to save us—trying as hard as He can and still leave us free moral agents, but when finding all ineffectual, at last He leaves us—that is our being lightly esteemed. The Bible teaches plainly that such a time may come.

Let us listen when God speaks, lest He become silent to us. Let us heed His calls, lest He cease to make them. Let us accept His invitations, lest He cease to extend them. "My Spirit shall not always strive with men." And when His Spirit is withdrawn we are dead.

The limb cut off from the tree lies in the orchard, blossoming as beautifully as any on the main tree. But cut off from the source

of life, it is dead. Wait a little, and it withers, and dries up, and decays. So it is when we are cut off from God's grace—the only source of spiritual life—though it may not be apparent for a time, yet we are dead, spiritually dead. What could be more terrible than to be lightly esteemed of God?

CURE FOR BACKSLIDERS.

"Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you." Jer. 3:12.

Riding along with a Christian friend, not long since, he confided to us the fact that he was not happy. He himself knew the reason, and frankly confessed it. He explained that formerly he had kept up regular habits of prayer and Bible study, that he had been a regular attendant at the weekly prayer-meetings of the church and enjoyed them, that he was always in his place on the Sabbath, but that, by and by, gradually he began to neglect these things, and consequently had grown more and more cold and lifeless spiritually, increasingly cheerless and hopeless, until now he was downright and thoroughly unhappy.

How many of us, we wonder, if the truth were known, would be found to be in the same condition?

I. A backslidden condition is always an unhappy condition. There is a homesickness of soul more or less felt by every backslidden Christian. Oftentimes the unhappiness is so plain as to be noticeable to others. There is a loss of hopefulness and good cheer, a certain undefined, weary and wistful look which seems to say:

"Where is the blessedness I knew

When first I found the Lord?"

The truth is that the soul is sick—homesick. Like a bird caged away from its native forest, it yearns for that life for which it was meant by the Creator. There is such a thing as being a little too religious to enjoy sin, and yet too sinful to enjoy religion. A backslidden Christian usually keeps up the forms of religious services; but he has no heart or pleasure in them. He has the duties of religion without the delights. The backslidden state is an unhappy state. It is a state like that of a wanderer away from home. It is with each as with the prodigal in the far country.

II. The backslidden condition is one which presents an immediate duty. There is but one cure for this condition of spiritual ill health. There is one cure, and it is a very plain and simple one, and very sure. Let an illustration point it out, for it is much like that method in science known as the curing of sick pearls. What! do pearls get sick? Yes: it seems that these beautiful gems pine and lose their color at times, and can be restored to health only by a prolonged visit to their ocean home. At the foot of a cliff under the windows of the castle of Mirimar, formerly the residence of the Mexican Emperor Maximilian, at the depth of eighty feet below the

surface of the Adriatic, is a kind of cage fashioned by divers in the face of the rock. In that cage are some of the most magnificent pearls in existence. They belong to the Archduchess Rainer. Having been left unworn for a long time, the gems lost their color and became "sick." The experts were unanimous in declaring that the only means by which they could be restored to their original brilliancy was by submitting them to a prolonged immersion in the depths of the sea. They have been lying there for a number of years, and are gradually but surely regaining their former unrivalled orienity.

Back into the communion with God; back to our Bibles; back to the "Christian's native air" of prayer; back to "first principles," and "first love," and "first works," back to renewed immersion in these, and only so can we, as backslidden Christians, like the pearl, regain our former beauty and radiancy and usefulness in the world.

"Return! Return!" If we are conscious of having backslidden even the least, let us delay not to make instant return to the Shepherd and Bishop of our souls, and to renewed engagement in duty.

"SEEKING GOD."

Isaiah 55: 6, 7.

Introduction: Man a wanderer from God. Bible based on this fact. Many exhortations to seek God. The text presents a very impressive one.

I. An Earnest Exhortation. "Seek ye the Lord."

1. Given by inspiration. More than the exhortation of the earnest prophet. God speaks through him.

2. Given in view of man's needs. To be happy man must have God.

II. A Specified Time. "While He may be found, call ye upon Him while He is near." These words suggest:

1. A time when God may be found. Ps. 145: 18; 2 Cor. 6: 1, 2; text.

2. A time when God may not be found.

(1) Compare text with Rom. 1: 18-32.

(2) Procrastination until:

(a) Gospel hardened. Prov. 29: 1.

(b) Death overtakes you unprepared. Matt. 25: 1-13; Jer. 8: 20.

III. Conditions Stated. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah."

1. Sin must be forsaken.

(a) Wicked always.

(b) Unrighteous thoughts.

2. Return unto God. Not enough to forsake sin. Must, like the Prodigal, return unto the Father. This means:

(a) Complete surrender to God's commands.

(b) Life of faithful service.

IV. Encouragement Rendered. "And he will have mercy upon him; and to our God, for he will abundantly pardon."

1. God will accept the "seeking sinner." Luke 15: 11-32; text.

2. Note the beauty of this parallelism.

Conclusion: Blessed state of those who seek God. They always find Him. Is. 55: 12, 31. CECIL J. ARMSTRONG, Winchester, Ky.

LINCOLN'S BIRTHDAY.

Rising, as Lincoln did, from social obscurity through a youth of manual toil and poverty, steadily upward to the highest level of honor in the world, and all this as the fruit of earnest purpose, hard work, humane feeling and integrity of character, he is an example and an inspiration of and to youth unparalleled in history. At the same time he is the best specimen of the possibilities attainable by genius in our land and under our free institutions.

The work which Abraham Lincoln accomplished should never be forgotten, and will never be forgotten, for it was unselfishly finished and wrought for all men and all time. As George Bancroft says: "He finished a work which all time cannot overthrow. He was followed by the sorrow of his country to his resting place in the heart of the Mississippi Valley, to be remembered through all time by his countrymen, and by all the people of the world."

PRESIDENT, PATRIOT, LIBERATOR.

Born in Hardin County, Kentucky, February 12, 1809; Captain Company of Volunteers, Macon County, Ill., 1832; Postmaster at New Salem, Ill., 1833; Elected to the Legislature, 1836, 1838 and 1840; Practicing Law, Springfield, Ill., 1840-1846; Elected to Congress, 1846; Elected Sixteenth President of the United States, November 6, 1860; Issued Proclamation of Emancipation, January 1, 1863; Re-elected President, 1864; Assassinated, Washington, D. C., April 14, 1865; Died, April 15; Buried, Springfield, Ill., May 4, 1865.

SUGGESTIVE TEXTS.

Nehemiah 5: 8, "And I said unto them, we, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? Or shall they be sold unto us? Then held they their peace, and found nothing to answer." James 5: 11, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Isa. 58: 6, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Psalm 85: 1, "Lord, Thou hast been favorable unto Thy land; Thou hast brought back the captivity of Jacob." Psalm 122: 6, 7, "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces." Psalm 128: 5, "The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life." Isa. 62: 1, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. For henceforth there shall no more come into thee the uncircumcised and the unclean." Psalm 37: 34, "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it." Isa. 50: 7, "For the Lord God will help me;

therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." Gal. 5: 1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." 2 Tim. 2: 3, "Thou therefore endure hardness, as a good soldier of Jesus Christ."

OPINIONS OF LINCOLN.

General Grant: "Mr. Lincoln was a man of great ability, pure patriotism, unselfish nature, full of forgiveness to his enemies, bearing malice toward none. He proved to be the man above all others for the great struggle through which the nation had to pass to place itself among the greatest in the family of nations. His fame will grow brighter as time passes, and as his great work is better understood."

Alex. H. Stephens, Vice President of the Southern Confederacy, said: "I knew Mr. Lincoln well and intimately. He was not careful as to his manners, awkward in his speech, but was possessed of a very strong, clear, and vigorous mind. He was a man of strong convictions, and was what Carlisle would have called an earnest man. He was a man of strong attachments, and his nature overflowed with the milk of human kindness. Widely as we were separated in politics during the latter years of his life, yet I ever cherished for him a high degree of personal regard. I cheerfully give this tribute to his memory."

General Sherman: "Of all the men I ever met, he seemed to possess more of the elements of greatness, combined with goodness, than any other."

Admiral D. D. Porter: "Take him altogether, Abraham Lincoln was one of the most remarkable men this country has produced, and will be revered in the future more than any other President except Washington. The two names will go down to posterity."

Chief Justice Waite: "I have always thought that Mr. Lincoln was a man born for his time. He was a leader without seeming to be. He, more than any other man during his presidency, stood at the helm of state. Through his skill, which was only the best of common sense, we were taken by the only channel that led from secession to the true dictum of 'an indestructible Union, composed of indestructible States.' He died as he lived, a great statesman, who knew enough of the ways of politics to make his statesmanship practically useful."

John Bright: "The life of Abraham Lincoln is written in imperishable characters in the history of the great American Republic."

William McKinley, on the Secret of His Power: "What were the traits of character which made him leader and master, without a rival, in the greatest crisis in our history? What gave him such mighty power? Lincoln had sublime faith in the people. He walked with and amongst them. He recognized the power of an enlightened public sentiment, and was guided by it. Even amidst the vicissitudes of war, he concealed little from public review and inspection. In all he did, he invited rather than evaded examination and

criticism. He submitted his plans and purposes, as far as practicable, to public consideration, with perfect frankness and sincerity. He had that happy peculiar habit which few public men have attained, of looking away from the deceptive and misleading influences around him—and none are more deceptive than those of public life in our capitals—straight into the hearts of the people. He could not be deceived by the self-interested host of eager counselors who sought to enforce their own particular views upon him as the voice of the country. He chose to determine for himself what the people were thinking about and wanting him to do; and no man ever lived who was a more accurate judge of their opinions and wishes."

FACTS AND INCIDENTS.

In 1862 Col. Alexander of Topeka, an intimate friend of the President, visited him at Washington, and found him greatly depressed.

"This being President isn't all that it is cracked up to be, is it, Mr. Lincoln?" inquired he.

"No," said Lincoln, his eyes twinkling momentarily, "I feel like the Irishman who, after being ridden on a rail, said: 'If it wasn't for the honor av th' thing, I'd rather walk.'"

Lincoln on Resolutions of Thanks: Bishop McCabe, in writing to the Iowa Methodist in reference to passing fulsome resolutions in conferences, relates the following interesting anecdote: Once upon a time, in the year 1864, I went with a company of fifty men, members of the Christian Commission and officers of the army, to thank Mr. Lincoln for what he had done for the soldiers and sailors of the army and navy. We formed in a semi-circle in the East Room to receive the President. He came in and our chairman, George H. Stuart, Esq., of Philadelphia, made a grand speech, fully ten minutes long, full of complimentary remarks to Mr. Lincoln. When he had finished, the President replied: "Gentlemen, I owe no thanks for what you have done. You owe me no thanks for what I have done. You have done your duty. I have done mine. Let us keep on doing our duty, and by the help of God we may yet save our country. I should be glad to take each of you by the hand." He passed around and shook hands with all present. Bishop Jones said: "Let us pray." We all fell on our knees and such a prayer as followed seldom is heard on earth. Mr. Lincoln responded heartily all the way through. It was next door to Heaven in the White House that day.

"Honest Abe": It was while employed in Offutt's store, in New Salem, Ill., that Lincoln began to be called "Honest Abe." He was judge, arbitrator, referee, umpire, authority in all disputes, games, and matches of horse-flesh and man-flesh; a peacemaker in all quarrels; everybody's friend; the best natured, the most sensible, the best informed, the most modest and unassuming, the kindest, gentlest, roughest, strongest, best young fellow in all the region round there.

Lincoln could not rest for an instant under the consciousness that he had even unwitting-

ly defrauded anybody. On once occasion he sold a woman a little bill of goods, amounting to two dollars six and a quarter cents. He received the money and the woman went away. On adding the items of the bill again, to make himself sure of correctness, he found that he had taken six and a quarter cents too much. It was night, but he closed and locked the store, and started on foot for the house of his defrauded customer, two miles away, and delivered to her the sum due her. Then he returned home satisfied.

The Cost of Mules: A messenger came tearing up to the White House in '63 and hurriedly gaining admission to Mr. Lincoln, informed him in great excitement that a large wagon train had been surprised a short way across the Potomac and a brigadier general taken prisoner. "Did they capture the train?" inquired old Abe. "No, sire, the regiment came up and saved it," answered the messenger, "but the general, Mr. President, is a prisoner." "Oh, never mind that," said Lincoln. "I can make a dozen generals in a day, but mules cost \$300 apiece."

"Honest Abe": John Wanamaker, at a dinner party given by the Philadelphia Underwriters' Association, told the following story of Lincoln: "While at Washington, it came under my notice in the Postoffice Department that Abraham Lincoln in his early life had been postmaster at a small town in Ohio. In the changes that took place the office was consolidated with Salem, and the man twice wanted for President, was once not wanted for postmaster. Years after it was discovered that no settlement had reached Washington of the affairs of that postoffice. A visit was made to Mr. Lincoln and the case was stated, when the always great man rose from his desk, and walked over to a chest of drawers, and took out a bundle of papers, and among them an envelope containing seventeen dollars and some cents, the exact sum in identical money of the government safely in keeping until called for. As he handed it over to the agent of the Postoffice Department, he said, 'There it is. I never use any other man's money.'"

A Letter: A copy of the following letter of Abraham Lincoln written to a Mrs. Bixby, of Boston, has been engrossed, framed and hung in one of the Oxford University (England) halls, as "A specimen of the purest English and most elegant diction extant:"

Dear Madam: I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battles. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement and leave you only the cherished memory of the loved and lost and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom. Yours very sincerely and respectfully,

ABRAHAM LINCOLN.

Lincoln A Man of Prayer: In a recent book by Gen. Charles H. T. Collis, on Abraham Lincoln, a beautiful story is told of the martyred President's belief in prayer. Gen. Sickles had said to him after Gettysburg: "Mr. Lincoln, we heard at Gettysburg that here at the Capital you were all so anxious about the result of the battle that the government officials packed up and got ready to leave at short notice with the official archives." "Yes," he said, "some precautions were prudently taken, but for my part I was sure of our success at Gettysburg." "Why," I asked, "were you so confident." The Army of the Potomac has suffered many reverses." There was a pause. The President seemed in deep meditation. His pale face was lighted up by an expression I had not observed before. Turning to me he said: "When Lee crossed the Potomac and entered Pennsylvania, followed by our army, I felt that the crisis had come. I knew that defeat in a great battle on northern soil involved the loss of Washington, to be followed, perhaps, by the intervention of England and France in favor of the Southern Confederacy. I went to my room and got down on my knees in prayer. Never before had I prayed with so much earnestness. I wish I could repeat my prayer. I felt that I must put all my trust in Almighty God. He gave our people the best country ever given to man. He alone could save it from destruction. I had tried my best to do my duty, and found myself unequal to the task. The burden was more than I could bear. God had often been our protector in other days. I prayed that He would not let the nation perish. I asked Him to help us and give us victory now. I felt that my prayer was answered. I knew that God was on our side. I had no misgivings about the result of Gettysburg."

On God's Side: No nobler reply ever fell from the lips of a ruler, than that uttered by President Lincoln in response to the clergyman who ventured to say, in his presence, that he hoped the Lord was on our side. "I am not afraid nor at all concerned about that," replied Mr. Lincoln, "for I know the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side."

See poems "Abraham Lincoln," by Joel Benton; "Lincoln," by John Vance Cheney; "Abraham Lincoln," by Florence Evelyn Pratt; "Lincoln," by Maurice Thompson; "Abraham Lincoln," by Stuart Sterne; "The Cenotaph," by James T. Mackay; "The Proclamation," by John Greenleaf Whittier; "Abraham Lincoln," by James Russell Lowell; "The Moral Welfare," by John G. Whittier; "O, Why Should the Spirit of Mortal be Proud?"—Lincoln's favorite poem—by William Know; "Funeral of Lincoln," by Richard Henry Stoddard.

See also incidents and illustrations in "Current Anecdotes," Vol. 3, page 416 (The Sorrowful Conqueror), Lincoln shot on Good Friday), Vol. 3, page 415 (Righteousness instead of Popularity), page 261 (Lincoln and Prayer).

WASHINGTON'S BIRTHDAY.

The celebration of Washington's birthday, like the Fourth of July, is an event which, it is a pleasure to say, has lost none of its patriotic sentiment with the advance of years and the rapid growth of our country. As long as the name of America shall stand forth for the principles put forth in the Declaration of Independence, the twenty-second day of February ought always to be remembered, and the indications are that its future will be happy in this respect.

The birthday of the "Father of His Country!" May it be ever freshly remembered by American hearts. May it ever reawaken in them a filial devotion for his memory; ever rekindle the fires of patriotic regard for the country which he loved so well, to which he gave his youthful vigor and his youthful energy, during the perilous period of the early Indian warfare; to which again he offered the counsels of his wisdom and his experience, as president of the convention that framed our Constitution; which he guided and directed while in the chair of the state, and for which the last prayer of his earthly supplication was offered up, when it came the moment for him so well, and so grandly, and so calmly to die. He was the first man of the time in which he grew. His memory is first and most sacred in our love, and ever hereafter, till the last drop of blood shall freeze in the last American heart, his name shall be a spell of power and of might.—Rufus Choate.

TEXTS AND THEMES.

Judges 8-21: "As the man is so is his strength." Isaiah 55-4: "For Jacob, my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee though thou hast not known me." Nehemiah 5: 19: "Think upon me my God, for good, according to all that I have done for this people." Proverbs 16: 32: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Proverbs 10: 7: "The memory of the just is blessed." Washington's Incorruptible Love of Liberty: Judges 8: 22, 23, "Then the men of Israel said unto Gideon, Rule thou over us, both thou and thy son and thy son's son also; for thou hast delivered us from the hands of Midian." And Gideon said, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." General Reverence for his Character: Kings 3: 28: "And all Israel heard of the judgment which the king had judged; and they feared the king, for they saw the wisdom of God was in his judgment." His Wise Administration: Eccles. 9: 15: "He by his wisdom delivered the city." The Unparalleled President: 1 Kings 3: 12: "There was none like thee before, neither after thee shall any arise like unto thee." A Good Ruler is the Blessing God gives to a Righteous People: 1 Kings 2: 4: "If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." Ezra 8: 18: "By the good hands of our God upon us they brought us a man of understanding." Acts 7: 35:

"The same did God send to be ruler and a deliverer." We should find our Washingtons and make them our Leaders and Rulers: Gen. 41: 33: "Look for a man discreet and wise, and set him over the land." Exod. 47: 21: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, and rulers of hundreds, and rulers of tens." God Claims the Right to Superintend and Ratify our Choice of Rulers: Jer. 49: 19: "Who is a chosen man that I may appoint over her? If a ruler is rightly in place it is because God has chosen him." 1 Sam. 9: 17: "And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of; this same shall reign over my people."

MEMORABILIA OF WASHINGTON.

Born Westmoreland County, Virginia, February 22, 1732; Surveyor for Lord Fairfax, 1748; Major of Virginia Militia, 1751; Commander-in-chief of the Virginia Forces, 1755; Pursuit of Agriculture, Mount Vernon, 1775-1774; Member of Colonial Congress, 1774; Commander-in-chief of the Colonial Forces, American Revolution, 1775; Resigned his commission and retired to Mount Vernon, December 23, 1783; President of Constitutional Convention, 1787; Elected First President of the United States, 1788; Re-elected President, 1792; Farewell Address, September, 1796; Died at Mount Vernon, December 14, 1799.

CHARACTERISTICS OF WASHINGTON.

Washington's Athletic Skill: Many stories are told which show Washington's athletic skill. During a surveying expedition he first visited the natural bridge in Virginia. Standing almost directly under it he tossed a stone on top, a distance of nearly five hundred feet. He scaled the rocks and carved his name above all others. He is said to be the only man who could throw a stone across the Potomac River. Washington was never more at home than when in the saddle. "The gentleman is a very bold and excellent horseman," wrote a contemporary, "leaping the highest fences and going extremely quick, without standing on his stirrups, bearing on his bridle, or letting his horse run wild."

After his first battle Washington wrote to his brother: "I heard the bullets whistle about me, and believe me, there is something charming in the sound." But years after, when he had learned all there was to know of the horrors of war, he said sadly, "I said that when I was young."

His Punctuality: Punctuality was one of Washington's strong points. When company was invited to dinner he made an allowance of only five minutes for variation in watches. If the guests came late he would say: "We are too punctual for you. I have a cook who does not ask if the company has come, but if the hour has come." In a letter to a friend he wrote: "I begin my diurnal course with the sun; if my hirings are not in their places by that time, then I send messages of sorrow for their indisposition."

His Temper: Stuart, the portrait painter, once said to General Lee that Washington had a tremendous temper, but that he held it under control. While dining with the Washingtons, General Lee repeated the first part of Stuart's remark. Mrs. Washington flushed and said that Stuart took a great deal upon himself. Then General Lee added that Stuart had said the President had his temper under wonderful control. Washington seemed to be thinking for a moment, then he smiled and said, "Mr. Stuart is right."

His Modesty: Any recollection of anecdotes about Washington is sure to refer to his extreme modesty. Upon one occasion, when the speaker of the Assembly returned thanks in glowing terms to Colonel Washington for his services, he rose to express his acknowledgements, but he was so embarrassed that he could not articulate a word. "Sit down Mr. Washington," said the speaker, "Your modesty equals your valor, and surpasses the power of any language which I possess."

When Adams suggested that Congress should appoint a general, and hinted that Washington should be the one, the latter was sitting near the door, and with his usual modesty rose and darted into the library room.

FACTS AND INCIDENTS.

His Value: George William Curtis has said in a sentence worthy to be inscribed on the birth-place and tomb of the Father of his Country: "The value of Washington to his country transcends that of any other man to any land."

His Fame: Irving said in 1855: "The fame of Washington stands apart from every other in history, shining with a truer lustre and a more benignant glory." This was true then, it is true now, and likely to be so to the end of time. Within a few years certain writers have had the hardihood to attempt disparagement of so majestic a personality, but their efforts will be forgotten with themselves.

Commend Him: Lord Brougham's declaration will receive more frequent confirmation and illustration as the ages pass: "It will be the duty of the historian and the sage of all nations to let no occasion pass of commemorating this illustrious man, and until time shall be no more will a test of the progress which our race has made in wisdom and virtue be derived from the veneration paid to the immortal name of Washington."

Illustrious Man: George Washington, the Father of our Country, concerning whom Fox, in the British Parliament, exclaimed: "Illustrious man! Deriving less honor from the splendor of his situation than from the dignity of his mind; before whom all borrowed greatness sinks into insignificance, and all the princes and potentates of Europe become little and contemptible."

His Virtues: Philips, the Irish orator, said: "Cæsar was merciful; Scipio was continent; Hannibal was patient—but it was reserved for Washington to blend all these virtues in one, and, like the lovely masterpiece of the Grecian artist, to exhibit in one glow of associated beauty, the pride of every model, and the perfection of every master . . .

his fame is eternity and his residence is creation."

His Death: Napoleon the Great announced Washington's death to the army of France, and ordered all the standards and flags throughout the country to be bound with crape for ten days, during which a funeral oration was delivered in the presence of a brilliant assemblage, including Bonaparte, in the Hotel des Invalides.

His Punctuality: The eminent artist, Bembrent Peale, painted a portrait of Washington during the year 1796. Peale was a youth of eighteen, working in his father's studio in Philadelphia, and Washington was just completing his second term of administration. The President kindly gave the young artist two or three sittings. Mr. Peale told me that just before the hour he saw the stately figure of the President walking back and forth in Independence Square—watch in hand—and just as the clock struck nine in the tower of the hall he entered the studio. Washington prided himself on his punctuality; he was never one minute behind an engagement. When a tardy private secretary excused his lateness by the plea that his watch was out of order, "Then," said the President, "you must get a new watch, or else I must get a new secretary."—Rev. T. L. Cuyler, D. D.

THEMES AND OUTLINES.

The Grandeur of Service: "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant."—Matt. 20: 26, 27.

I. Washington served his country by his devotion to a high ideal of public duty. He incarnated in his varied career, as truly as a man ever did, the conception of lofty purpose and unswerving integrity in national affairs.

II. But again, Washington served his country by the creative influence of his personality. I emphasize the word Creative. National crises reveal two kinds of patriots. One is the epoch-marking man; the other is the epoch-making man. The greatness of the first is representative; that of the second is creative.

III. Washington served his country by his boundless faith in its future. Never in the darkest hour of defeat did this man question the righteousness of his cause, nor doubt for a moment its ultimate triumph.—Rev. Donald Sage Mackay, D. D.

A Greatness Greater than Mightiness: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16: 32.

In all history there is not, aside from Jesus, a more striking illustration of the truth of the text than that furnished by the life of George Washington.

I. He "ruled his spirit;" ruled it under circumstances of extraordinary provocation; ruled it in times of extreme darkness, under censures severe, and in the face of temptations such as assail few men. But he came forth from the fiery furnace without even "the smell of fire on his garments!"

II. It was the habitual exercise of this high moral quality that constitutes Washington's real greatness, and which enabled him to achieve what he did for his country and the world. He has had his equals as a military leader, as a statesman, as an executive; but there has been but one Washington! This is the verdict of history! He "ruled his spirit," he conquered himself. He was not elated by prosperity nor depressed by defeat. He "possessed his soul in patience."

III. It was more than a natural gift; the grace of God had much to do with it. That Washington was truly religious is beyond a doubt.

The lesson is especially pertinent to our times and nation. What a hallowed influence would flow down upon seventy million of people from the high places of authority and position, if our public men would but follow the illustrious example of the Father of his Country!—Author unknown.

A Nation's True Independence: "And Elisha saw it, and he cried, My Father, my Father, the chariot of Israel and the horsemen thereof."—2 Kings 2: 12.

Elisha gives vivid expression here to his sense of his own and his nation's loss at Elijah's departure. His view of the situation was unselfish and patriotic; and yet it was the man who spoke rather than the Christian. Elijah had wrought wonders in Israel, and yet he was a man of like passions with others, as some acts of his life plainly show. Besides, he was simply God's instrument, as Washington was. Israel's true reliance was Jehovah himself, and there was no occasion for the prophet's despair. Nations are prone to make a similar mistake.

I. In the way of false reliance for deliverance and abiding prosperity.

II. In looking to the outward instrument rather than to the unseen guiding Power.

III. In magnifying natural laws rather than looking to supernatural sources.

IV. In deploring their dangers and losses instead of falling upon their knees before God in prayer.—Author unknown.

See addresses on "Washington," by Rev. T. L. Cuyler, D.D., in "The Treasury," vol. 17, page 772; "Washington as President," address by C. T. Fox, in "The Treasury," vol. 12, page 850; "The Character of Washington," address by Gen. Horace Porter, "The Treasury," vol. 13, page 133; "The Genius of Washington," same magazine, page 783; "A Washington's Birthday Service," by Rev. N. D. Hillis, D.D., in "The Pulpit," February, 1899, page 80; "Washington An Ideal Patriot of the Olden Time," Neh. 5: 19, sermon by Rev. M. R. Drury, D.D., in "Preachers' Assistant," February, 1900, page 58; "Washington the American," address by Rev. William Elliot Griffis, D.D., same magazine, page 81; "George Washington, His Life and Character," address by Rev. H. C. Hinds, same magazine, page 76.

Poems, see "The Birthday of Washington Ever Honored," by George Howland; "Ode to Washington," by Holden; "Washington at Valley Forge," by Rev. Canon R. G. Sutherland; "Washington's Name on the Hall of

Fame," by Margaret E. Sangster; "To the Shade of Washington," by Richard Alsop; "Washington," by James Russell Lowell; "Washington," by Eliza Cook; "George Washington," by John Hall Ingham; "Washington's Statue," by H. T. Tuckerman.

The Christian Finance Association, Washington and Courtlandt streets, New York, have issued a booklet entitled "Debt," the background being an angry looking cloud. Above and beneath is "silver linings fitted to all such clouds." Churches in debt should send for a copy.

In these days of specialized efforts a firm's claim for distinction must go further to obtain consideration. I. P. Frink, 551 Pearl Street, New York, manufacturer of Reflectors, has made that industry his special study for over forty years. The business was started in 1837 and has kept step with every development in lighting from oil to electricity, and in advance of all others in light. The trade generally appreciates the progressiveness of this house which is evidenced by the continued growth of the business. This firm's products are made of the very best material lined with silvered corrugated, mirror glass or opal, and only expert, competent workmen are employed. Lighting a church or public hall is not an easy task, but those who have entrusted the contract to Frink have been relieved from all anxiety, as when their recommendations are followed success is assured. Over 20,000 lighting contracts for churches and public buildings have been successfully handled by them. As the energy of their establishment is guided by wide experience, we can safely predict that whatever lighting problems are offered will be solved to the satisfaction of the intending purchasers. "Frink" Reflectors are well known, having received highest awards wherever exhibited. They are fully described in a catalogue which should be in the hands of every committee. A request to the above address will bring a copy, together with suggestions and estimate on whatever lighting proposition you may have in hand.—Am. Archt. and Bldg News.

With assets in excess of its capital stock and an eighty-ton mill running to its capacity, earning large profits, the Ethel Consolidated Mines is now in the dividend earning class. To provide funds for enlarging mill to 500 tons per day, build smelter, etc., the company offers a block of Treasury stock (Cumulative Preferred) at 40 cents a share, par value \$1.00. Stock is full paid and non-assessable.

Dividends will begin in April next at the rate of 12 per cent. per annum on par value of stock. This means 30 per cent. on 40 cent stock.

The investment safe and dividends certainly large enough to satisfy anyone.

The company and its claims will stand the closest investigation. If you have any money to invest, send for illustrated book, experts' reports, maps, etc., free for the asking. Address George B. McManamon, 1411-12 Williamson Building, Cleveland, Ohio.

CURRENT ANECDOTES

A paper furnishing illustrations and their morals
for religious public speakers.

(Incorporating *Cut Gems*, Troy, N. Y.)

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A PREACHERS' UNION.

Will it come to that? That preachers must join the ranks of organized labor. It is the most poorly paid of all professions. The divinity schools have not their usual quota, while other schools are crowded. Here is an example. It was written to a friend of mine who had asked for a contribution for mission Sunday School work, and is from a prosperous little Pennsylvania town:

"I will say that it would be impossible for me to consider any causes this year (however worthy they may be). When I receive a salary sufficient to keep myself and family, I have always contributed from \$5 to \$10 to benevolent causes. This winter I am compelled to retrench. The church which I serve is in debt, and they feel they cannot afford to hire a pastor. There being no other opening now, I am obliged to accept their offer of a mere pittance temporarily. So I am actually running behind from \$10 to \$15 per month in my actual expenses. If anyone says that 'ministers are preaching for money' you may show them my note. With kindest wishes, etc."

This man has more than ordinary ability and yet he must either starve or go into debt. I venture to say some agent could go into that town and sell \$5,000 worth of mining or other stock and to members of this preacher's church.

Do I really think preachers should join a union and boycott stingy congregations? No, I don't. I merely put it that way to attract your attention.

But here is a proposition, which if you will help me carry out, will solve all this difficulty—it is simply this, that every preacher in the United States secure a contract, signed by the trustees of the church, stating how much shall be paid and when. Had this Pennsylvania preacher made a contract a year ago he would not find himself in this condition.

Current Anecdotes has met with very good success, and we believe we could not show our appreciation to our friends in any way that would prove half so helpful as bringing about business principles in the matter of the pastor's salary.

What do you think about it?

HOW WOULD YOU LIKE THIS CHARGE?

Dear Bro.: Replying to your letter of January 8, I must thank you for your kind offer but I cannot continue my subscription to Current Anecdotes. I am only a licensed Baptist preacher, doing what work I can for the Master in the hills of Southern Missouri, Ozark mountains. Preachers rarely get a cent in this country for preaching; the people are poor, and have not been educated to paying a minister anything. So I have to make my living farming, studying at night, and sometimes ride ten or fifteen miles over the hills Sunday morning, in time for church. I am a young man of thirty. A family to support, and in debt for my farm. In 1901 the drouth was so bad I made nothing. Last year I had some financial reverses, and this year I don't know what is ahead of me, but I know it will take all I make to get even and then I fear I will fall short. I don't hardly like the idea of losing Current Anecdotes. It has been a great help to me, as I have no books or commentaries to help in the study of God's word and I know my own weakness in Biblical knowledge. I wonder if some of our fortunate brothers in the east knew of my circumstances if they would not send me some old books to help me. How they would be appreciated and the contents appropriated and used for His glory. Your brother in Christ,

Stephen E. Burch,
Olathe, Mo.

Box 14.

[I have put him on the list for six months, with my compliments. What are you going to do for him? I will write and tell him that if he gets more books than he can use to pass them on to some other book-needy brother.

F. M. B.]

It is a very unusual thing for Current Anecdotes to commend to its readers any advertisement that appears in its columns, but an exception is made in the case of the Fremont-Vineta Oil and Gold Mining Co., which presents, on another page herein, an exceptional investment proposition. We have been acquainted with two of the officers and directors of the company for a long period and have full confidence in the company's representations. The successes attained by some thoroughly good and reliable mining and oil companies in the past have resulted in bringing before the public so many "fake" concerns that it has become difficult to discriminate between the good and the bad. We urge our readers to investigate the proposition offered by the Fremont-Vineta.

[The outlines of some live questions of morals by Mr. Nash, published some time since, having attracted considerable attention, and the fact that our attention has been called to the general debility of the ordinary prayer meeting, we have decided to give a three months' course by Mr. Nash. The subjects are on page 284 and the use of these suggestions and the adoption of the Socratic method will increase interest in the meetings. It might increase attendance to publish these subjects on a card and change the name of the meeting to the Mid-Week Club.—Ed.]

METHODS OF CHURCH WORK.

By ELLISON R. COOK.

The Pastor and His Work.

There is no position in life of greater importance than that of a pastor. He is teacher, leader, shepherd of his people. In entering upon the new year the wise pastor will reckon upon his resources, survey the field, take into consideration the difficulties to be encountered, and above all else get into close alliance with all his helpers. The pastor who attains the highest and best success is the man who knows how to use his members, and enlist a large proportion of them in some active, aggressive work. Some pastors make the mistake of thinking that they must do everything themselves. They seem afraid to let anything go out of their hands, lest they should lose their influence. Dr. Samuel McGerald says: "Such a man does not understand human nature. The best way to get an influence over a man is to give him something to do. Get him to help you. Take him into partnership. That commits him to your side. Even though a pastor could do everything himself, he should not try to. It is for the good of the people as well as his own good that he should enlist the services of the last man."

There is every reason why the present year should be the best in the history of your church. You, the pastor, will in very large measure, determine whether it shall be so or not. Success is never the result of accident. Success in the work of the Lord, as in all other spheres, is the result of careful thought, earnest preparation, and diligent effort.

It is the pastor's work, as the leader of the people, to plan for results, and direct the efforts of the workers to that end. He must look ahead. He will study his people, their special needs, peculiar trials, environments, etc. He who is a shepherd, and "not an hireling," has the single aim of saving souls, edifying believers and extending Christ's kingdom on the earth.

It is our earnest desire, in the conduct of this Department of Methods, to render real service to our brother pastors by suggesting practical plans and approved measures for accomplishing this great end.

There are very many pastors whose hearts are heavy as they study their church rolls, because they find so many names thereon of those whose relation to the church is merely nominal. They rarely if ever attend the social meetings of the church and are in no way identified with any department of Christian effort. Some there are who have been entirely lost sight of. A distressingly large number in all our churches come under one or the other of these classes.

The fact that they are members, however derelict they themselves may have been, places church and pastor under special obligations to look up these scattered or lost sheep and if possible bring them back into the fold.

We come to suggest what one successful pastor calls the

MISSING MEMBER MOVEMENT.

As an essential preliminary to the organization of such a movement nothing can take the place of a "Rally and Roll Call Day." Suggestions as to this service have appeared in previous numbers of *Current Anecdotes*, and we have recently had letters from several pastors who gave our plans a trial, stating that the "Rally and Roll Call" was a great success.

Timely announcement, an invitation to every member to attend (or if providentially prevented to send a brief letter), with request to all to be ready to repeat a verse of Scripture when their names are called, a neat printed program, with an hour allowed for social intercourse and light refreshments, are the essentials of the "Rally and Roll Call."

Appoint a committee of three, to be known as the "Missing Member Commission," of which the pastor is ex-officio chairman. Prior to the "Rally and Roll Call" let this commission meet and perfect their organization by the election of one of their number as secretary. He should be provided with a suitable book and given a position at table near the church clerk, and as the roll is being called shall enter on his book the names of all absent or missing members and in space opposite any facts or information which may be given by any person present. It is worth while that time be taken to make searching inquiry. It will take time, but the destiny of immortal souls may be involved.

Let this roll of "Absent and Missing Members" be then divided by the commission into three classes.

(1) Non-church Goers. On this list will appear the names of those who are irregular in attendance upon the Sunday preaching service and who rarely if ever attend the social meetings of the church.

(2) Absentees for four months or longer. This list will include all those who have drifted away from the church, formed perhaps other connections which takes them to Sunday pleasure resorts, and brings them in touch with influences which in no way tend to their Christian growth and development.

(3) Lost sight of. This list will contain the names of all those members who cannot be immediately located. Those who have left the community without securing a church letter or certificate.

The lists having been made, special effort should now be made to bring the wanderers back, get the inactive into line of duty and find the lost.

THE FOLLOW UP LETTER.

To reach those who have grown careless in attendance on church services we know of no more effective method than an earnest, candid personal letter. This letter to be followed up by another, and still another, on the same principle that the up-to-date business man in this aggressive century follows up a customer, whose patronage has fallen off or ceased altogether. We happen to know that one who

has given much thought to this line of things has given a good deal of time the past twelve months to the preparation of a series of "Follow Up Letters," which shall meet this almost universal need. It has been no ordinary undertaking, but the letters have now been prepared. They were reviewed and criticized by a number of pastors in various parts of the country, and when ready for distribution will, we believe, prove one of the most helpful auxiliaries a pastor can obtain. Due announcement await this "Follow Up System" will be found in our advertising pages.

A PERSONAL VISIT.

Rev. George A. Miller says: "A most vital element in every working church is that of 'social self-consciousness,' or esprit de corps, a church feeling that serves as a central magnet to draw together the diverging branches of the organization. Without this feeling the very best of Christians may be assembled for stated worship and then never be present, the first principle of a church.

Unless there is unity and fraternity in the church there will be no foundation on which to build effective service or helpful devotion. There is nothing more contagious than this fellowship in the household of faith, if it is strong in the nucleus of those that compose the working force. What is called "unsociability" is usually nothing but the lack of this quality, and the havoc wrought by this evil is greater than one who has not investigated would suppose. If the lodges, the fraternal orders, are taking the place of the church with the men of America, is it not time we were making the church more inclusively (not exclusively) fraternal?

We have quoted these statements in order to make application of the principle involved to the case in hand. The "Missing Members Commission" will, in investigating and ascertaining the causes for the falling away and neglect on the part of members, find very many who will seek to justify their neglect by affirming that they themselves were neglected. The church, they will say, was cold, the members not cordial or social. "Since I united with your church," said a master mechanic—a man of more than ordinary intelligence, in talking with his pastor, "not a single member has ever been in my home and you yourself have called on us but once in the twelve months."

That man had found congenial companions in a Sunday Club, where he heard a so-called lecture on sociology and kindred themes every Sunday morning and met in social intercourse with other members frequently Sunday afternoons. A man who might have been made a useful worker in church and Sunday School was lost through sheer neglect.

Now we are presuming our "Missing Members' Commission" is after a man of this sort. One of the first things necessary, if he is to be brought back in touch with the church, is that by judicious social visits to the man and his family in their home, they are drawn to some of the members and united by a social tie.

Opportunity is thus offered for enlisting in this special line of work a large number of women as well as men. It opens a wide field for usefulness to many who are perhaps not

fitted for other lines of church work, and will prove a blessing to them as well as result in restoring many of the missing members.

Any pastor who will give consideration to this question and begin to investigate along these lines will be amazed to find how large a percent of his members will really come under one or the other of these three classes. To reach and restore such members is a work well worth the time and labor it will cost.

The important thing in all work of this sort is patient continuance. The business man's "follow up" idea should be adopted and then adapted to the peculiar needs of the particular case.

The words of Alexander Maclaren are so pertinent to the thought we seek to impress that we quote them here: "Never mind whereabouts your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they may follow you. So do your duty and trust God to give the seed you sow 'a body as it hath pleased Him.'"

A CHURCH DIRECTORY.

In order to the accomplishment of any satisfactory results along the lines indicated, some form of printed membership directory is almost indispensable. The following suggestions, made by an experienced pastor, are timely and to the point: A directory, "when printed and distributed, is an excellent advertisement for the church and goes far toward the establishment of a feeling of organized unity so much needed in the smaller church." No fraternal society holds its membership so loosely as the church does, and we may profit by their example in this particular. At comparatively small cost a neat booklet can be issued containing an alphabetical list of members and attendants (an "M" printed opposite name to indicate member, an "A" meaning attendant). This plan of recording regular attendants has its advantages. It makes the directory representative of the entire congregation; it makes the attendant feel that his presence is appreciated and his continued interest in the church desired. It in a way identifies with the church and often tends to fix the church-going habit and may really exert a restraining influence over some who fall into temptation. The objection that such "associate" or "honorary" membership will be accepted as good enough without the realization of the need for a more active and vital spiritual life is not valid, if the spiritual life of the church is what it should be. The cost of printing such a directory is often met by the much-worked plan of inserting unobjectionable advertisements. If it can be done from the church treasury, or by a special fund raised for that purpose, the work will be of more value and the booklet much more attractive.

The directory should contain, in addition to the names and addresses of members and attendants, the pastor's name, location of his study, his office hours, location of the parson-

age and such special information and requests as the pastor wishes; giving also the names of officers, chorister, organist, Sunday School superintendent and his assistants and teachers, calendar of church services and such other facts and information as may be of interest to any who are interested in the church and its work.

A special invitation to strangers should always be inserted.

Above all, let the book be neatly printed and done on good paper with attractive covers. Wherever possible a neat half-tone engraving of the church should be printed on the cover or as a frontispiece, and a good picture of the pastor will add to the value of the booklet. Let us say in this connection that the really modest man is not going to "make a fuss" about the judicious use of his picture. His face ought to be familiar to the people in the community where he labors, and a good likeness is really helpful in enabling strangers to recognize the pastor and others in knowing him. About the most brazen, immodest man we ever knew was the only one out of more than a hundred noble ministers of the gospel, who objected to furnishing his photograph to go in a group of his brethren. The pastor's picture may not add to the beauty of the booklet, but it does make it more helpful and serviceable.

We are anxious to add to our collection of Church Directories, and in order to induce our readers to send us sample copies of the directory issued by their churches we make the following

PRIZE OFFER:

For the best church directory mailed (two copies) to Rev. Ellison R. Cook, P. O. Box 656, Richmond, Va., before April 1st we will send

Current Anecdotes for one year.

The Twentieth Century Pastor for one year.

Neatness in printing, general attractiveness, uniqueness of features will all be considered by a competent committee of three.

A MODEL CHURCH DIRECTORY.

We have received from Rev. Wesley K. Beans, D.D., Sacramento, Cal., copies of the Annual Directory of the Sixth Street M. E. Church, of which he is the pastor. It is one of the neatest and most complete directories which has come to our table and will be filed as entry No. 1 in our "Prize Contest." It contains a number of advertisements, but they are so disposed as to in no wise interfere with the subject matter of the booklet. With the hope that it may prove helpful and suggestive to pastors contemplating the issue of a directory we give an outline of form and contents.

The cover, which is of extra quality, heavy tinted antique cover paper, contains the following:

ANNUAL DIRECTORY, 1902.

SIXTH STREET M. E. CHURCH,

Sixth Street, between K and L, SACRAMENTO, CAL.

REV. WESLEY K. BEANS, D. D., PASTOR,

Sunset Phone, 703-28.

PASTOR'S STUDY IN CHURCH.

RESIDENCE: { "THE BERKSHIRE," SUITE 41.
1126 1/2 SIXTH STREET.

The "frontispiece" is a well executed half-tone of the church.

Pages 3 and 4 contains an alphabetical index to advertisers.

On page 6 is an excellent engraving of the pastor, Dr. Beans.

On pages 26, 27, and 28 is the following "Pastoral Letter" which is so excellent in form and matter and which so fully and clearly sets forth the scope and purpose of the directory that we give it complete:

PASTORAL LETTER.

Pastor's Study, Sixth Street M. E. Church.
Sacramento, Cal., September, 1902.

Dearly Beloved:

You will find this little book full of good things from cover to cover.

Let us not forget to show our appreciation to these business men whose "ads" appear in these pages, thus making the book possible—and patronize them in the spirit of reciprocity.

There are many good things that center in our Sixth Street Church. We have a good location, central and convenient to the motor lines. We have an excellent Audience Room, Sunday School Room, Pastor's Study, and S. S. Class Rooms. We have good music; one of the best Pipe Organs in the State, and an excellent Choir. We have a loyal, generous hearted, broad-minded people. We love "Methodism," and every Church that stands Right, and Righteousness. We are united, harmonious, and peace-loving.

We have the following Departments of Church life well officered and efficient—"Sunday School," "Epworth League," "Junior League," "Ladies' Society," "Home," and "Foreign" Missionary Societies.

We are not satisfied with our present attainments, but are striving to measure up to the highest ideals.

"Our Officiary," on Page 8, reveals a list of strong, capable business men. "Our Sunday School," Page 14, discloses the names of men and women responsible for the success of this important work. With this company of Consecrated, Cultured Christians, with God's Word in their hands, and eager young faces looking to them for instruction and guidance, what may we not expect in character building, enlarging and enriching the Kingdom of God?

The "Epworth League" Catalogued, on pages 20-22—has great possibilities. A "Motto," full of inspiration: a "Purpose," marshaling heroes to the front: a "Pledge," keeping which, lines of Character come into the face; a "Badge," calling for the "Look" of Faith, and the "Gift" of Love; "Departments," spiritual, literary, social, beneficent, developing all the graces and covering the entire field of Christian activity.

The "Ladies' Society" whose officers are printed on Page 16, is one of the most hopeful and helpful organizations connected with our church. A composite picture of this Society would reveal the ideal woman of the twentieth century. The physical energy, the brain power, the devout heart, are there in right proportion.

"Page 12" is a very significant page. Keep your eye on that page—Study it well, and—"See that ye abound in this grace also"—the

grace of "Cheerful Giving." Pages 31-58, record the names of a choice company of men and women. Let us all "walk worthy of God," and not disappoint the Great Head of the Church.

"Your Works of Piety and Love,
Performed through Christ, your Lord,
Forever registered above,
Shall meet a sure reward."

Your Friend and Pastor,
WESLEY K. BEANS.

The issue of such a directory as is outlined above and its circulation in the homes of the members and friends of a church will be worth more, we believe, than the same sum invested in any other form of advertising. The members are thus put in possession of facts and figures which can but result in quickening their interest in the work of their church and inspiring their zeal and faith in advancing and extending her influence. It may not be out of place to say, in this connection, that plans are being matured by which very handsome and complete directories will be issued on the co-operative plan at a cost which will be comparatively nominal. The editor of this Department will be glad to give additional information to anyone who may be interested.

A NEAT LOCAL CHURCH PAPER.

We have been favored with a copy of "The Messenger, a monthly magazine, published in the interest of the Kingdom of Christ Jesus in General, and the First Baptist Church of Scottsdale in Particular." The admirable motto is "In essentials, Unity; in non-essentials, Liberty; in all things, Charity." Pastor J. W. Moody is printer, editor and publisher. The subscription price is only twenty-five cents a year. The issue on our table is the "Thanks-giving Number." Its pages are printed in three different colors, which gives to the magazine a unique, attractive appearance. The subject matter is practical, consisting mainly in brief, pithy paragraphs and bright, pertinent statements. We shall hope to receive "The Messenger" regularly.

THE PINK TOE BRIGADE.

A Plan Used by Rev. W. A. V. E. Pattyson, Pastor of the Seneca St. M. E. Church, Buffalo.

The pink toe brigade is a method for reaching the family through the cradle. To get hold of the children at the earliest date possible should be the aim of each church and Sunday School. In ever community there will be found families who rarely attend any church. All efforts to attract their attention have availed nothing. But a new baby has come into the home and with it usually a fresh and larger degree of love. The pink toe superintendent—a wise mother of the church who loves babies, pays a visit to see the baby, explains the pink toe brigade plan and at once interests the parents. The name of the baby and date of birthday are taken and placed on the P. T. B. roll—also a record of the names of the parents with street and number is taken and of course the pastor is furnished a complete list of the childrens' and parents' addresses, a second visit is made and a small envelope with pink bow attached is left at each house. In this each Sunday the mother places

a penny. These envelopes are collected once a month—the whole year around. When the birthday occurs the superintendent sends to each one a nice letter on pink paper and an appropriate birthday card. This awakens and sustains a deep interest on the part of the "pink toe" and also the family. The pink toes may range in years from infancy to five years old. When they are five years old they are taken to the primary department of the Sunday School. Our "pink toes" roll now numbers fifty-two. The principal thing in organizing is to secure a competent superintendent.

Mrs. M. S. Cook, Bon Air, Va., has had fine success in managing the "Pink Toe" or Baby Roll movement. She will be glad to answer any questions and send full information as to how to organize and run the work.

Every now and then, during fine weather, we hold what is known as "Pink Toe Parade Day." The parents are invited to bring the babies to Sunday School and special attention is paid to the P. T. B. that day. I think I am safe in saying that out of the fifty-two pink toe members, at least twenty-five families have been induced to attend church and many of them have become probationers.

REVIVAL METHODS.

By Prof. Samuel Upham, D. D.

Are the old methods applicable to the Church today?

Yes. I mention one "old method" which is becoming obsolete in some sections of the church.

Preaching is the chief means to be relied upon in originating and promoting a revival.

Praying bands, Bible readers and some modern inventions have their place, but cannot be a substitute for genuine preaching. God's message to a man is, "Consider this," and the purpose of every sermon, especially in a revival, which is a state of quickened intellect, should be to induce men to think.

This was pre-eminently the "old method."

Our Methodist fathers preached their greatest sermon—those wonderful discourses, under the influence of which hundreds bowed willingly and weeping in penitence and prayer—at camp-meetings and elsewhere during the great religious awakenings.

The notion that "any thing will do for a sermon" in a revival is a device of the devil.

A sermonette or a rhapsodical exhortation, called by courtesy a sermon, will always disgust throughout people, but much more will the incongruity of such "preaching" appear when God's Spirit is manifestly moving upon the minds and hearts of multitudes.

God blesses His truths clear cut and driven home upon the conscience—the old gospel, now as ever the "power of God."—Central Christian Advocate.

You will want to look over the offer made on the back cover by Charles Scribner's Sons concerning Hasting's Dictionary of the Bible. In writing them, please mention Current Anecdotes.

Every preacher needs our 104-page Vest Pocket Diary and Calendar, 4 lines per day. Contains Sunday School lesson reference, Y. P. M. topics, etc. Sent for 25c. or as a premium for sending us one new subscriber, \$1.50 per year.

PRIZE CONTEST.

New Year Pastoral Letters and General Church Printing.

The following pastors have sent us specimens of their New Year Pastoral Letters and other printed forms:

Revs. Benjamin Franklin, Buffalo, N. Y.; W. A. Betts, Hampton, S. C.; R. Venting, Weston-Super-Mare, England; F. L. Templin, Colby, Kansas; E. R. Wagner, Cincinnati, O.; C. R. Botsford, Northumberland, Pa.; O. C. Clark, Springfield, Ill.; Wesley K. Beans, Sacramento, Cal.; J. Foster Wilcox, Pulaski, N. Y.; Llewellyn Brown, Petrolia, Ontario, Canada; A. E. Hall, Troy, Pa.; Irving R. Lovejoy, Stockton, Cal.; J. Gerald Houston, East McKeesport, Pa.; Alvin M. Hendie, Central City, Colo.; S. Fraser Langford, Palo Alto, Cal.; Chas. D. Dreher, Allentown, Pa.; Thornton A. Mills, San Jose, Cal.; A. Z. Myers, Phillipsburg, Pa.; G. F. Whittemore, Schenectady, N. Y.; Matthias S. Kaufman, Fall River, Mass.; J. S. Williamson, Burlington, Ontario, Canada; Josephus R. Jacob, Geneva, O.; F. A. Hayward, Waupaca, Wis.; Charles E. Benedict, Bensonhurst, N. Y.; Wilson A. Pugsley, Emporium, Pa.; G. A. Brown, Sheakleyville, Pa.; A. J. Furman, Indiana, Pa.; William Downey, Philadelphia, Pa.; M. H. Eldred, Blissfield, Miss.

As this contest was announced about the time the editor of this department moved from Washington, Georgia, to Richmond, Va., and as the packages of printed matter, many of them, did not contain letter postage, it is altogether probable that some of the forms sent us were lost in the mails. Only the above named were considered in the Prize Contest. If the name of any pastor who sent forms to us does not appear above and he will kindly forward to Rev. Ellison R. Cook, P. O. Box 656, Richmond, Va., duplicates, we will consider the forms thus sent in a class to themselves and send as a premium

"FAVORITE TEXTS OF FAMOUS PEOPLE."

THE PRIZE WINNER.

In the New Year Pastoral Greeting Contest the prize is awarded:

Rev. J. Foster Wilcox, pastor of the First Baptist Church of Pulaski, N. Y.

The committee makes this award:

(1) Because of the unique, original idea. The "Greeting" being a combination calendar and New Year Pastoral Letter.

(2) Because of the neat and attractive typography.

(3) Because all the work was executed by the pastor himself.

(4) The form and subject matter of the Pastoral Greeting, which is brief yet striking and beautiful.

The committee makes Honorable Mention of the forms sent by:

(1) Rev. Dr. Irving Roscoe Lovejoy, pastor Central Methodist Church, Stockton, Cal.

(2) Rev. R. Venting, pastor Clarence Park Baptist Church, Weston-Super-Mare, England.

(3) Rev. F. L. Templin, M. E. Church, Colby, Kans.

(4) Rev. Charles E. Benedict, pastor St. James M. E. Church, Bensonhurst, N. Y.

The General Church Printing Contest is still open. Any pastor can send in by March 1st, and they will be considered with those already in hand. The winner of this prize will be announced in April number of Current Anecdotes.

Be sure to see that postage is fully prepaid, else the package will not reach us. Address plainly: Rev. Ellison R. Cook,

P. O. Box 656,
Richmond, Va.

Personal.

THE FOLLOW UP SYSTEM.

A number of pastors are interested in the outcome of the effort made by Rev. Ellison R. Cook to prepare at reasonable cost a series of "Follow-Up-Letters," to be used in reaching members who have grown negligent in attendance upon church services, or indifferent to the financial claims of the church. We beg to announce that these letters will be ready for distribution by February 20. There will be six letters in the series. They are in exact imitation of a neat letter written on a first-class typewriter. Fine bond paper is used and they are sent postpaid at the remarkably low price of 75 cents per 100, or \$3.00 per 100 each of the entire series of six. Samples will be sent for two stamps.

A number of new things are in course of preparation and now that our plant is about installed, we will be in position with perhaps the most modern and complete outfit for executing church printing in the United States, to render really valuable service to our brother pastors and fellow church workers. Get in touch with us. Catalogue and large line samples for two stamps. Address:

Pastors' Supplies Company,

Industrial Building, Richmond, Va.

SPECIAL.—Will all who ordered the series of Follow-Up-Letters when we were located at Washington, Ga., please let us hear from them at once, stating their present wishes.

PROGRESS OF THE CLEVELAND REVIVAL.

Editor Current Anecdotes:

Your readers will doubtless be interested in the progress and success of the Cleveland Revival spoken of in the last issue of your paper. We commenced with a Watch-night service. The church was well filled with expectant hearts. There were seven conversions the first night. This wonderful revival did not break in upon my church without previous preparation. Months before the burden of the Prayer and Epworth League meetings was that we might be visited by a revival of unusual spiritual power. The Sunday School decided to have decision day during the meetings instead of November. Each teacher was in touch with the work of bringing their scholars to the Lord. The Primary and Junior Departments were not brought into the service.

The meeting was brought to a close on January 15, 1903, with a rally service of unbounded enthusiasm. The efficiency of the altar committee, mentioned in your last issue, is worthy of mention. The members of this committee were among the best posted and



HUGH SMITH.

most completely consecrated members of the church. We met every week for a month for counsel and mutual help. They were at their post at the right time doing effective work. They could be relied upon in any emergency. They would not leave the church as long as there was a seeker, no matter how late the hour. We always had trained workers for any work we wished done, either at the altar or in the congregation. This same body of helpers will be the pastor's chief source of help in keeping the new converts and taking the leadership among our members in leading other souls to Christ.

The results of this revival service will never be fully known. We can only give your readers a glimpse of the benefits the churches in the first group will derive. The church members who have attended have been greatly quickened in their spiritual life. Many hitherto silent gave burning testimonies. In numbers there have been 210 professed conversions during the two weeks. Sunday, January 11, 1903, one hundred and eighteen joined the Woodland Avenue Methodist Episcopal Church. Twenty-five were under sixteen years of age. Several whole families were among the number. On Sunday morning they stood shoulder to shoulder, beginning at the pulpit and standing against the wall, they filled three sides of the auditorium. Then all the congregation marched around, shaking hands with all the new members, while they sang "Onward Christian Soldiers." Many more will join us on next Sunday. Other churches have received great benefit from this meeting. The Presbyterian, Baptist and Congregationalist churches as well as the other four Methodist of our group will receive additions to their membership.

Those who professed conversion were not tricked in any way as is the custom of some evangelists. They were led into the light and of their own free will arose and testified that

Jesus saved them. The evangelist, Mr. Hugh E. Smith, repeatedly stated that he would not leave the church as long as there remained one soul who desired to seek salvation. Mr. Smith has no fads. He preaches a straight Gospel. His custom is to cast the net for sinners from start to finish. He argues that the best possible method to get the church members into line is not to rail at them for their lukewarmness and neglect, but to lead sinners to Christ in their presence. When they see sinners coming to Christ and confessing Him as their Saviour then it is that their lukewarmness becomes hot.

If the remaining sixteen weeks of this great Epworth League movement for souls in Cleveland is as fruitful as the first two weeks have been then the League's slogan "One Thousand Souls for Christ" will have to be more than doubled. Very truly yours,

R. C. WUESTENBERG.

Cleveland, Ohio, January 16, 1903.

Someone inquired of Dr. Lyman Beecher in his old age: "Doctor, you know many things, but what do you think to be the main thing in life?" The sturdy old hero of forty revivals answered: "It is saving souls." Truer words were never uttered; for where is the Christian who will deny that he was right, and that saving souls is indeed the main thing? On God's own authority we are told: "He that winneth souls is wise." Wise men do it, and it is a wise thing to do. We are taught in God's Word that it is the mission of every Christian, of every one who knows and loves the Saviour, to win others to his service. "Go work." "Go preach." "Go teach." "Let him that heareth say, 'Come.'" These are the Christian's marching orders. Have you heard? Then say, Come. There is no disciple of Christ, no matter how feeble, no matter how lowly, no matter how old or how young, who ought not distinctly to propose it to himself, as an aim never to be lost sight of, that he will lead other souls to the Saviour. It is not enough for any Christian simply to be saved; he must, in turn, be striving to save others also.

The Rev. James M. Buckley, speaking on the theme, "The Need of the Hour," says: "The fields everywhere are white unto harvest. It needs only that the sickle be thrust in. On every hand are those who should be numbered among the believers. If we could but have our ears attuned to the yearnings of their hearts we would hear them saying, 'Men and brethren, what shall we do to be saved?' The salvation of Jesus Christ is for all, and men and women on every side are seeking the way, and asking for the word that shall open unto them the mysteries of the kingdom of God. It is the hour of opportunity, the hour of responsibility. Let the ministers and the people have great faith, earnest purpose, consecrated hearts, and a consuming desire to know and to do the will of God; and then let them go forth into the vineyard of the Lord to labor wherever He commands, and according as He gives opportunity, and the glorious work of the salvation of souls will fall upon the church like a gracious benediction."

SERMON DEPARTMENT.

THE CHURCH OF THE CHIEF SERVANT.

LOUIS ALBERT BANKS, D. D.

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life for a ransom for many."—Matthew 20: 26, 28.

As we go up and down the streets in many of our great cities, we see frequent pictures of Jesus Christ in which He is represented with a halo about His head. The picture of Jesus we are to study in our theme is very different. It is rather the Christ of the dish-towel, the servant Christ, who is to be the subject of our study and our reverent love. Go back and bring the picture before your mind. That group of tired and dusty men who have come in from the day's wearing tramp. In all the company there is not one thoughtful enough, or possessing sufficiently the true spirit of courtesy to bring in the basin of water, and the towel, and perform the humble duty of washing the feet of his brethren. Then it was that Jesus went out after the basin of water, and girded himself with a towel, went from one to another, and lovingly performed for them the grateful and refreshing Oriental courtesy.

It was in connection with such an incident, and in commenting upon discussions which His disciples had had among themselves, as to who should occupy the most conspicuous place in the new kingdom, that Jesus uttered the vital illuminating sentences, which we have chosen for our study. It is this servant Christ on which we are to set our eyes.

And it is this servant Christ which has taken possession in so large a degree of the world's thought and love. Christ has held men's attention because He served their need. Wherever He has been, preached in all parts of the world, among every class of people, He has taken hold upon the hearts of men and women, because they need Him, and He came to them in the guise of a servant to minister to their necessities. He is the greatest personality in the world because He ministers to more people, at a greater number of points, than any other personality that has lived among men. Through the hospitals built in His name and in His spirit, His Good Samaritan Journeys up and down the streets of every great city on the globe, seeking the sick and the unfortunate to minister to them. Through the multiplied institutions built by money given for His sake, and carried on by men and women, whose hearts throb with love for Him, the blind received their sight, the deaf are made to hear, the lame are made to walk, and the sick and feeble of every kind are sought after and helped.

In Christ's name, a vast stream of gold, and a still vaster stream of self-sacrificing energy, is poured into great colleges and schools, that bear the name of the Great Teacher. In every land pulpits and choirs speak and sing the message of Him who

"spake as never man spake." Christ serves the world at every point. He ministers to its intelligence, He comforts its sorrows. He ministers to it in sickness. He solaces the dying hour, and He throws a light brighter than any light that was "ever on sea or land" on the valley of death, and on the entrance to the immortal life.

Let us get this deep into our hearts, that whatever of love and adoration the world has given to Jesus, until in art, and literature, and in all the great army of civilization, He is honored and glorified, is because He has been the greatest servant, and has ministered to the needs and carried the burdens of men and women, as no one else.

Now Jesus says that we are to follow His example. We, too, are to minister to others. His whole life was ministration. He came not to be ministered unto. This was entirely contrary to the old idea of a great man. If you want to know what that idea was, go back to China, which changes more slowly than any other nation because less of the magnetic touch of Christian power has come in contact with it, and recall the visit of Li Hung Chang, a few years since. It took a whole train load of servants to look after him, and minister to him. He required a dozen cooks, and hundreds of trunks were necessary for his baggage. It was the old heathen idea. He was a great man, and therefore it took a great many people to minister to him. But Christ ushered in the new idea of a great man. Instead of requiring a great many people to minister to Him, He shall be able to minister to a great many. His greatness shall depend upon the number of people He is able to serve.

And the world has caught up this idea of true greatness, in a remarkable degree. Call over the men and women whom the world has specially enthroned as immortal representatives of the race in the last century or two, and you find there is no Cæsar or Napoleon, or world monster who fed on lust of power simply, among them. No, they are the men like Washington, who would not be a king, but was always ready to serve his country at his own charges. Men like Lincoln, whose broad shoulders were pushed under the heaviest loads the government ever had to carry. There were no other shoulders broad enough but his to carry the burden through those hours of national agony. He was not brilliant, he was not handsome, he was awkward and back-woods-like and ugly, but he so served the people that by the universal franchise of American hearts, he became the most beautiful and glorious citizen of the Republic. He became so because he was its greatest servant. A hundred princes lived, and were petted, and in their turn sickened and died in the days of John Howard, whom the world never will think of again, and would not know their names if they were recalled. They were ministered to a hundred

fold more than he, therefore they are forgotten. But he who put aside ease, and luxurious comfort, and facing all manner of opposition, went down into prison, and dungeon, making the cause of hated and forgotten criminals his very own, until, like Paul, he felt that he was bound with them in chains, became one of the world's heroes and immortals. He became such because he had been one of its truest and most unselfish servants.

England was full of women in the days of the Crimea who were ministered to by unlimited luxury and wealth, and whose smiles dazzled the social world, who have long been forgotten. But the English girl who left home and friends, and went out among the suffering and desponding, and wounded soldiers, and served them with a self-sacrifice, and a devotion that was like her divine Lord, made the name of Florence Nightingale not only immortal, but caused it to be, "like ointment poured forth," as long as time shall last. She is crowned because she was the greatest servant of her time.

Who is the greatest scientist for the great rank and file of mankind today? Is it not Pasteur, who helped the world to cleanse its drinking water, and pluck the virus out of the bite of the mad dog, and give a better chance to save childhood from disease? To the average man he is the greatest scientist of today, because he has been so great a servant of the needs of mankind.

Now the special message which I bring at this time from this study of our theme is that the Church of Jesus Christ must not fail to follow the example of its divine Lord. We are not the Church of the Halo, or of the Heavenly Rest, but the Church of the Chief Servant. We must serve the needs of the world if we would control the world. The Church that hopes to wear the crown in the community must bear the crosses of that community. The love and affection and devotion of the people must in the very nature of things go out to the church that ministers most perfectly to the people's need.

I think these statements of truth, for they are undoubtedly the truth, will throw considerable light on the lamentable fact that so many churches are comparatively empty in the midst of teeming masses of population in our large cities. They are empty because they do not serve the people where they stand. This is often not an act of unwillingness on the part of the membership of the church to serve the people, but somehow there is a failure of the people who are able and willing to serve, and the people who sorely need the service which they are able to render, to come together.

There are multitudes of people in our cities who are in great need of the service which the church ought to render. They are in sore need of our social help. Thousands of young men and young women come from the country districts and the smaller towns every year into the city, who are thrust into that loneliest place on the globe, a great crowd where no one cares for you, or sympathizes with you or loves you. There are two secular institutions that draw these people in large numbers. One of them is the theater, and

the theater draws its crowds because it serves certain great needs among young people. It does not serve them well, it does untold harm, it often stirs into life evil passions, and ministers to the sensual, and material, and worldly, to the exclusion of the spiritual. But to the young man or young woman, hungry for warmth and light, and cheerful associations, and mental and social excitement, the theater, to a large degree ministers, and that is its great attraction.

Another institution which is proving more attractive to young men in the cities than any other is the liquor saloon. It, too, serves a real need, for young men and older men, who have no homes, and who are lonely, and long for social fellowship and good cheer. That the liquor saloon ministers to the needs of these lonely men very poorly and indeed very viciously, goes without saying. It is indeed the greatest storm center of all our modern life. To its door can be traced more sins against manhood and womanhood, and childhood, than to all other places on the earth combined. And yet the liquor saloon is the greatest "sociable" in the community. It is open every night in the week and for long hours. It is not economical about light or warmth. It is absolutely democratic. There is no class or aristocracy about it. Men meet there on a common basis, and multitudes of men, young and old, get their first taste of strong drink that leads them to the drunkard's grave in the liquor saloon, where they went for no other purpose than that their social needs might be served.

Now it seems to me that it is inconsistent for the Church to stand back and criticize lonely people for going to the theater and the liquor saloon, which give them light and warmth, and sociability and good cheer, such as it is, while the church is locked up tight as a barn in winter, two-thirds of the week, day and night. Such a church has not yet got the first conception of the purpose for which the church exists. Some people would have a church open only on Sunday morning. They would go then, and with classic music, and well thought out essay, or oration chastely delivered, they would worship God in "the beauty of holiness." Then they would have the sexton lock up the church door and not open it again until next Sunday morning. That may be the Church of the Halo; but it is not the Church of the Chief Servant. There must be a revolution in the way we use our church buildings. They must be open every day and night in the week. We must begin by serving the children in the large cities not only in primary classes on Sunday afternoon, but in kindergartens. Every city church in the midst of a large population must have a good gymnasium. Out in the country where the boys and girls can run and jump, and climb trees and develop their physical ability, it is not needed, but in the city it is a pressing need. Physical culture classes must be held, after school hours on the week-day afternoons, for the boys and girls. Similar classes must be held on certain nights for men, and on other evenings for women.

Opportunities must not only be given, but pressed upon the people to use the church

for social life, and comfort. All the old silly ideas, that would shut a sociable out of the Church, and then damn the man crowded out for going to the liquor saloon must be cast to the owls and the bats. The Church must be made the most friendly and social and kindly place in the city, and the different Bible classes and societies in the Church should see to it, that except on prayer-meeting night, not a night passes, without the light, and warmth, and good cheer of sociability, and the prayer meeting should be the greatest sociable of all.

And yet I would not have anything I have said leave the impression that I regard these things to be the chief service of the Church to the community. No, indeed, the supreme service of Jesus Christ to mankind is spiritual, but the other is often the vestibule to it. We must not forget that Christ, while He sometimes fed the hungry, healed deaf men, and blind men, and cleansed lepers, still made His supreme mission, which He never allowed to be put in the shadow, to be the work of saving men from their sins, and winning them to a true and noble spiritual life. So our great mission of service must be to help men out of their sins. It is a terrible tragedy when a church knows enough to attract the people to it, by serving some outward and temporary need, but fails to serve the tremendous needs of the soul. When men ask us for bread we must not give them a stone.

Men and women are broken hearted. Hearts are aching. People are discouraged and oppressed. They have gone everywhere, tried every thing and have found no happiness or peace. The fairest roses of worldly pleasure have dropped withered and dead from their hands, and they are ready to despair. We only can help them, and we not of ourselves, but because Christ has been ministering to us. Because in times of sorrow, and trial, and sin, He has spoken to us the divine Word until we have laid our heads upon His bosom, and fed our hungry hearts upon His love. Because of that, we are able to comfort others with the comfort wherewith we ourselves have been comforted of God.

If there is to be a new day of glory for the Christian Church in America, a day of greater power and triumph, a day of greater civic influence and control than ever before, it must be because the Church shall have a new baptism of the spirit of humility and love of service. Neither wealth nor culture can give the Church power in the community. Indeed, sometimes wealth is its greatest curse. It would be infinitely better for the Church in this country, if every man in it, who oppresses his employes, and uses his wealth to crush the poor and the struggling, who is also in the Church, was out of it, and was its open enemy instead of its friend. Christ is the Chief Servant of the poor and the struggling, and wealth that is not used in the same spirit is the foe of our divine Lord, and our greatest stumbling block in serving the needs of the people. Money honestly earned, and held as a stewardship from God, is a great blessing to the Church, but money that must be had by partnership in oppression of God's poor, has never yet helped on the cause of the Chief Servant of mankind. No, it is not wealth nor

culture that shall give the Church renewed youth, but rather it is close personal fellowship with Jesus Christ, who came not to be ministered unto but to minister, and to give His life a ransom for many. Let each of us resolve the question back into our own personal problem and determine that we ourselves will serve the servant Christ. It will not be a lonely service. We shall find Him in every day's work. We shall realize the poet's testimony to be true:

I bend to help a little straying child
And soothe away its fears,
When lo! the Wondrous Babe, all undefiled,
Looks at me through its tears.

Beside a cot I kneel with pitying eyes,
A dying brow I fan—
The pallet seems a cross and on it lies
One like the Son of Man!

The way is long, and when I pause to share
My cup, my crust of bread,
With some poor wanderer—O vision rare—
A halo crowns his head!

O'er sin's dark stream there comes a drown-
ing cry,
Its woful tide I stem
And grasp for one who sinks—the Christ is
there,
I touch His garments hem.

O Presence, ever new and ever dear,
My Master, can it be
In Thy great day of coming I shall hear,
"Thou didst it unto Me!"

No preacher should fail to carry life insurance. One of the best managed and one with most reasonable rates is advertised on page 260.

The typewriter advertised by Lorberg & Co., Portsmouth, Ohio, is within the reach of every minister and is being used by many.

Books for Preachers.

Why are the books I announce on page 317 of especial value to preachers? In the first place I publish exclusively for preachers, and do not seek other trade. Next, I consult leading preachers and other well-read men as to the value of a work before I undertake it—men of different denomination, conservative as well as advanced thinkers.

Before I offered you the Expositors' Bible, I consulted a half dozen men, whose judgment you would respect. Some said it was all good, some said half, but that half was worth the price I asked. Now, as to price—they are lower in most all cases than for books of equal size, to say nothing of merit, and I pay the postage. See page 313.

The Biblical Encyclopedia and Museum—commendations—I could fill two pages. Boiled down the facts are that you will consult it as much as any set of books in your library. Page 263.

Every preacher needs our 104-page Vest Pocket Diary and Calendar, 4 lines per day. Contains Sunday School lesson reference, Y. P. M. topics, etc. Sent for 25c. or as a premium for sending us one new subscriber, \$1.50 per year.

PRESENT DAY PROBLEMS.

From the Biblical World.

THE IMPROVEMENT OF RELIGIOUS EDUCATION.

The Present Situation. It has become increasingly clear that the instruction of the young in religion and morality, which is given in the Sunday school, the home, and by other means, is inadequate to the present need, and is not wholly in accord with the best present knowledge. The gradual retirement of the Bible from the common schools has decreased the amount of religious and moral instruction which the children receive. The Sunday school, while in general it has progressed in its ideal, its method, and its efficiency, is in essential respects failing to do its full duty; many schools and individual leaders are continuing imperfect methods of instruction, are remaining indifferent to the new educational principles and ideals, are treating religion as an isolated and optional element in individual development, and are closing their eyes to increasing knowledge.

But even if the Sunday school were doing its work perfectly, we must face the fact that a comparatively small proportion of the children of the country come under the influence of the Sunday school for any length of time. They therefore get little religious and moral education except in the home. But the home training of children in religion and morality is generally neglected and defective; parents do not know how, or do not take the necessary time and trouble, to give their children a real education in these directions. Some of them expect the Sunday school to supply this instruction, as they expect the public school to supply all other needed instruction. Others of them, and the majority, leave their children to get such knowledge of these matters as they chance upon or learn by experience. As a consequence the greater number of children grow up without correct and adequate religious and moral education.

Further, it is a serious phase of the present situation that the religious and moral instruction of the young is isolated from their instruction in other departments of knowledge. The correlation of the different elements of education is incomplete, because the religious and moral instruction is received in entire separation from the general instruction of the public schools. The facts and truths of religion are the foundation and the imperative of morality. Present civilization rests upon the religious and ethical ideals of the past, and the civilization of the future depends upon a due recognition of religion and morality as essential factors in the growing welfare of humanity. The knowledge and experience of religious and moral truth must underlie and penetrate all knowledge and experience. The events and the ideas of the past, as of the present, must be viewed in the light of a divine hand as the creator of the universe, a divine power sustaining it, a

divine wisdom guiding it, and a divine purpose being accomplished in it. The physical world about us, our fellow-men, and our own selves must all be interpreted by religion truly conceived and morality properly understood. It is therefore impossible to accomplish the ideal education of the individual when the religious and moral element is isolated from the other elements; still worse when it is not received at all by the majority of the children. All the elements of education must be woven together into an organic unity to produce a perfect result.

The Need of a New Organization. For the past twenty-five years there has been a growing recognition of the unsatisfactoriness of the existing conditions, and much thought and effort have been expended by individuals and organizations upon the improvement of religious and moral education. The time has come for a united effort to clarify, develop, and promulgate the great ideas so worked out, and to combine the labors of those who are seeking to promote a higher ideal of substance and method in religious and moral instruction. This particular task is not being satisfactorily accomplished by any existing organization. Many individuals and groups of workers are striving earnestly to advance this cause. But there is a lack of general leadership, to unify the labors of these individuals and groups, to express the ideas and aspirations for which they stand, and to promote a perfect education, in which religion and morality will have their true place and will perform their proper function. We need, therefore, a new organization which will give itself directly and wholly to this cause. It is reasonable to hope, and there are strong indications for believing, that all those who are interested in such an advance will combine their thought and their labor in such an organization to bring about the accomplishment of their ideal.

The Work Which Needs to be Done. The work to be undertaken by such an organization may be indicated somewhat as follows:

1. It may endeavor to define the true relation of religious and moral instruction to other branches of instruction, indicating the part which religion should perform in the development of the individual and of society.
2. It may seek to show how to correlate religious and moral instruction with the instruction in history, science, and literature obtained in the public schools.
3. It may present and apply the established results of modern psychology, modern pedagogy, and modern Bible study, as related to religious and moral teaching.
4. It may indicate the proper place of the Bible in religious and moral instruction, and set forth the general and specific methods of using the Bible for this purpose.
5. It may show the necessity and method of a gradation of pupils (as in the public

schools) according to age, capacity, and attainment; and the necessity and method of graded instruction, where both material and manner of instruction will be adapted to the stage of physical, mental, moral, and spiritual development which the pupil has reached.

6. It may indicate how this new, higher ideal can be worked out in the churches, the Sunday school, the day school, and the home; also in Young People's societies, Young Men's and Young Women's Christian Associations, clubs for Bible study, societies for general culture, and the like.

7. It may seek to create for the Bible school a graded curriculum which will embody the larger substance and the better methods of a religious and moral education that is in accordance with the present status of biblical, theological, ethical, psychological, pedagogical, and scientific knowledge.

8. It may recommend for the study of the Bible, and of religion and morality in ancient and modern times, the best available courses of lessons and the best according to their relative merit as judged by the new ideal; and it may promote the preparation of better courses of lessons and better books in this field.

9. It may seek by all means to accomplish the adequate training of teachers to give religious and moral instruction, by showing what amount and kind of knowledge are required, and how this may be attained; what use is to be made of such knowledge in teaching children at the several stages of their growth; what spiritual and moral qualifications are necessary for training boys and girls into men and women; and what are the best methods in the many branches of this most important of all educational work.

10. It may seek to unite in a common work all those individuals and agencies which are laboring for this higher ideal of religious and moral education. By such union, the wisdom, strength, and influence of each one will be increased, and results will be achieved which the same individuals and agencies, working separately, could accomplish but slowly, if at all. Such single-handed work, going on for many years now, has prepared the way for an advance step, namely, the unification of all forces which are promoting the movement.

The Manner of Accomplishing This Work. The mode of organization to be adopted, and the machinery by which the suggested work can be accomplished, remain to be determined when the movement is formally organized. The total membership of such an association might well consist of all those persons who are desirous of joining hands to improve religious and moral education; the number might be a thousand or more. This great organization of workers would probably wish to appoint officers and committees to lead and to represent them in the unification, expression, and promotion of the movement. There would naturally be a president,

vice-president, secretary, and treasurer, with national headquarters at a suitable point; and an annual meeting of the organization would probably be held.

It would seem likely also that a large, representative standing committee, or board of direction, would be appointed to give definiteness, guidance, and effect to the great organization. This committee or board might undertake, through subcommittees, to bring into realization, by all avenues and means, the higher ideal of religious and moral education. Or the association itself at its annual meeting might from time to time appoint special committees to investigate particular branches of the work for the gathering of information, and for making reports and suggestions as to how the needs of each branch can best be supplied. The field could be divided into a number of special departments, such as (1) the Sunday Schools, (2) the Home, (3) the Theological Seminaries and Colleges, (4) the Academies and Private Schools, (5) Public Schools, (6) Young Men's and Young Women's Christian Associations, (7) Young People's Societies, (8) Mothers' Clubs, (9) City and Village Libraries, (10) Church and Sunday School Libraries, (11) the Religious Press, (12) the Daily Press. Complete information should be obtained as to what is being accomplished, and how, by each of these great agencies of religious and moral education; and the best means for improving and increasing their efficiency should be discovered, presented, and carried out.

The association should constitute its headquarters a bureau of information and a medium of interchange for the great cause of religious and moral education. Such a means of considering and communicating ideas about this work is a necessity. It must be recognized that much thought and experience will still be required to ascertain the best conceptions and methods of accomplishing the end desired. People who wish to think and to work along these lines should be able to get trustworthy information from some well-known center, should be able to find companions in their labors, and should be able to contribute their thought and experience to the whole body of related workers.

NOTICE.

The exact date for the Convention called by the Council of Seventy has been fixed by the General Committee. It is Tuesday, Wednesday and Thursday, February 10-12, 1903. The plan of the Convention as tentatively arranged provides for six sessions. The first is to be a general public meeting on Tuesday evening, followed by morning, afternoon, and evening sessions on Wednesday, and morning and afternoon sessions on Thursday. The Convention will be held in one or more of Chicago's largest churches, and the meetings will be open to the public, so that persons who are not official members of the Convention may be present at its deliberations.